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# THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW

# AMERICAN CATHOLIC SOCIOLOGICAL REVIEW

Official Publication of the American Catholic Sociological Society

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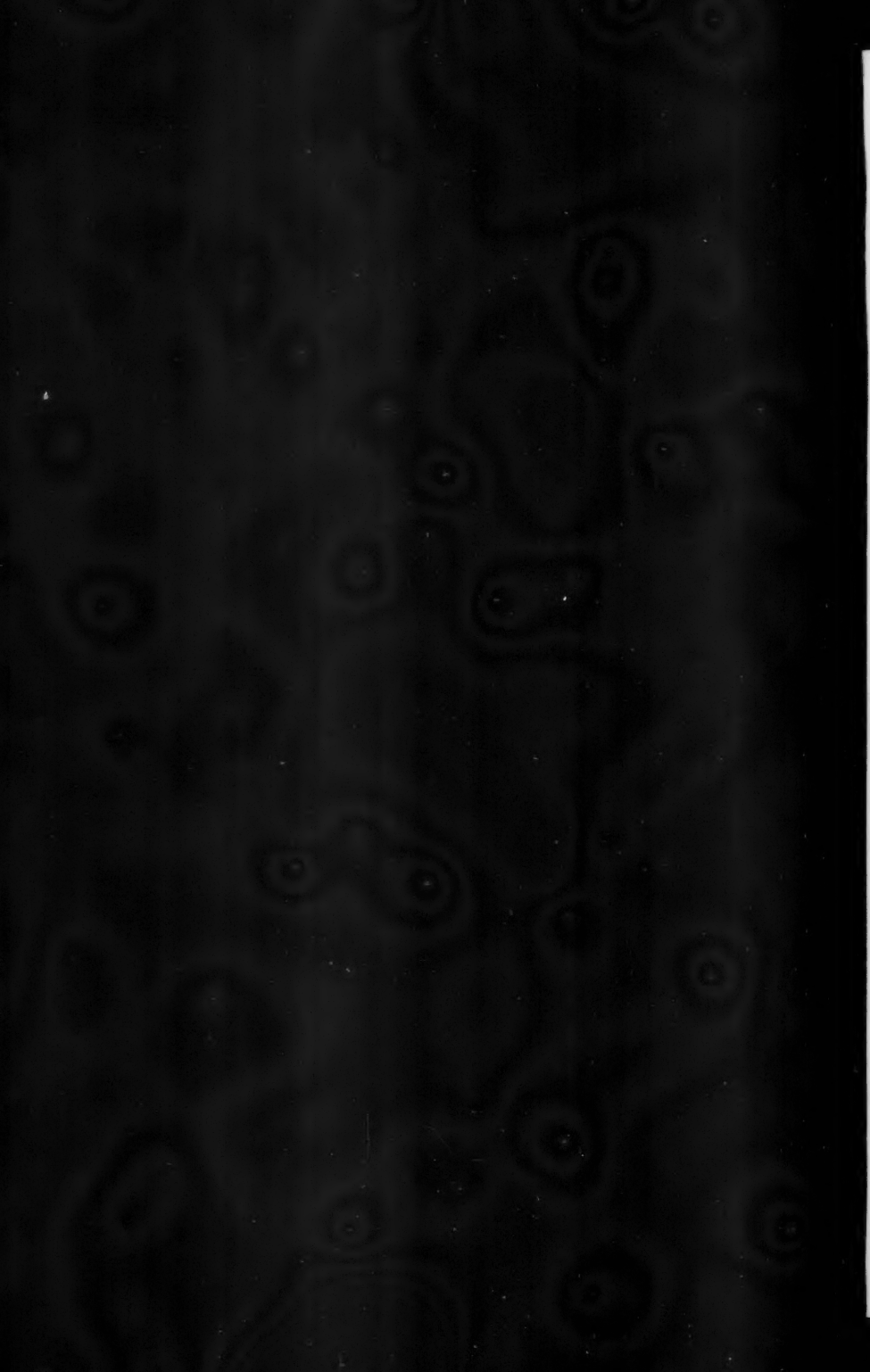
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#### NOTE

The new cover design is the work of Margaret Dagenais of the Art Department of Loyola University.

The new changes in type and interior design are the work of Clarence Pontius of the Mission Press.

# The Status and Role of the Negro Priest in the American Catholic Clergy

Paper delivered at the Sixteenth Annual American Catholic Sociological Society Convention, December 28-30, 1954, Loyola University, Chicago.

A series of complex problems in status and role relationships is created by the presence within the Catholic clergy of a significant minority of American priests of Negro extraction. This paper is an attempt to analyze within a framework of status and role theory some of the findings and complexities that emerged in a two-year study of the careers of Negro American priests in the past hundred years.<sup>1</sup>

The basic data for this study were gathered partially through research into archival materials (as in the case of the fourteen deceased clergymen) and partially by interviews and postal surveys. Of the seventy-two Negro priests who have been ordained in and for the United States since 1854, thirty-five were studied principally through documentary materials. Personal interviews were obtained with thirty-three of the remainder. Four remained inaccessible to interviews owing to their present status of inactivity.

From the start, an investigator is confronted with the complexity of the definition of a "Negro Catholic priest." Obviously, a Negro Catholic priest is a man who is descended from at least partial Negro ancestry and is validly ordained as a Catholic priest. But in the context of the actualities surrounding men socially defined as Negro Catholic priests in this country, there are many whom this simple definition does not exactly cover. One "Negro" priest, identified as such for the past twenty years, is actually a Carib Indian. At least eight of these priests are products of interracial marriages, capable of "passing" as whites, and indeed, often crossing the color line back and forth in the course of their careers.

<sup>1</sup> A preliminary report on some of the factual data uncovered in this study was published last in "U. S. Colored Priests: Hundred Year Survey," *America*, 89 (June 13, 1953), 295-297. Much of the material on the first three American clergymen of part-Negro ancestry is contained in *Bishop Healy: Beloved Outcaste* (Farrar, Straus and Young, New York, 1954), by Albert S. Foley, S.J. The full story of the experiences of the colored clergy for the past century appeared in March 1955 as *God's Men of Color* by the same author and publishers.

For our purpose in this paper, we are including all those colored priests who are commonly considered as Negro American priests by reason of even partially known or imputed Negro ancestry, with or without physical racial visibility or constant identification with the Negro American minority.<sup>2</sup>

In treating the status and role of the Negro American priest, we are accepting the correlative definitions of status and role as introduced into sociological analysis by Sir Henry Maine and as popularized by Ralph Linton, Talcott Parsons, Robert Merton and the other proponents of the structure-function theory.

By social status we mean simply the place, position, rank or niche that an individual occupies in a group or society where all persons are not on the same level of prestige or rating. Status is a somewhat static concept. Its dynamic and active correlative is social role. By Social role we mean the set of complementary expectations of patterned behavior (overt and/or mental) which an individual in a definite social status is called upon to fulfill.

## I

### THE SOCIAL STATUS OF NEGRO AMERICAN PRIESTS

What is the actual status of Negro priests in the American Catholic clergy? What are their status differentials in the North and in the South? Are they allowed to achieve high status positions in open and free competition with the white clergy? Is high status ascribed or accorded to them on the basis of merit and achievement? Are they confined to low status assignments in the ranks of the clergy?

Perhaps we should initially consider the question as to whether the status of any priest is a wholly achieved status or also partly or in large measure an "ascribed" status. Many elements in the attainment of the priestly status seem to indicate that it is mainly an "achieved" status. Thus certain standards of intellectual accomplishment must be attained both in the philosophical and in the theological studies. Certain levels of moral behavior must also be reached in order to achieve clerical status. This holds for all priests, white as well as Negro.

However, because acceptance for candidacy to ordination

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<sup>2</sup> No account is taken in this study of the dozen Negro priests of Central American or African provinces who have only been visitors or students in the United States. Thus, we do not include the five Jamaican Jesuits ordained at Weston College, Weston, Massachusetts, as missionary priests destined for careers in Jamaica.

itself and appointments to advanced high status positions are in the hands of ecclesiastical officials, the social status of any priest assumes the aspect of an "ascribed" status. This type of status is that which an individual receives not wholly through his own achievements but mainly by outside designation.

In this context, one of the main problems besetting the Negro candidate for the priesthood and the Negro priest in America over the past ten decades has been that of securing acceptance on the part of those who control access to the sacerdotal rank: religious order superiors, seminary rectors, and heads of dioceses and archdioceses. In the American Catholic Church, as contrasted with the all-Negro Protestant sects, these offices are traditionally filled by white men. This initial difficulty confronts almost every Negro candidate.

Historically, it was surmounted by the first dozen Negro priests through the personal interest and sponsorship they found on the part of certain members of the hierarchy and specified superiors of religious orders. The three Healy brothers were special proteges of Bishop John Fitzpatrick of Boston who took them under his spiritual tutelage in the eighteen-forties. The German Franciscans of Quincy College, Quincy, Illinois, acted as sponsors for Father Augustine Tolton, obtaining his admission to a seminary in Rome. The head of the Josephite Fathers, Rev. John R. Slattery, S.S.J., personally sponsored the candidacy of the first three Josephite Negro priests, Fathers Charles Uncles, John Dorsey, and John Plantevigne. The Josephites also sponsored originally both Father Joseph Burgess (later to become a Holy Ghost Father) and Father Joseph John (ordained in the Society for the African Missions). The Italian Trinitarians adopted Father Augustine Derricks and assumed responsibility for his ordination. The last two likewise obtained diocesan or order sponsors: Father Stephen Theobald by Archbishop John Ireland of St. Paul; Father Adrian Esnard by the Scheut Fathers of the Immaculate Heart of Mary in Belgium.

With the founding of St. Augustine's Seminary by the Divine Word Fathers in Greenville and later Bay St. Louis, Mississippi, in the early nineteen-twenties, there developed a discernible trend among the hierarchy and other religious order superiors to refuse sponsorship of candidates of Negro ancestry in their dioceses and orders. The vast majority of the archbishops, bishops, and order superiors tended to refer all candidates to the

seminary at Bay St. Louis. The result has been a disproportionate concentration of Negro priests in the status of religious order members.

By actual count, forty-seven of the first seventy-two Negro priests have been members of religious orders. Thus many of the high status positions in the clergy have been automatically closed to sixty-five per cent of the Negro priests. This is owing to the fact that ordinarily advancement to higher statuses within the church is open only to diocesan priests. Such statuses as those represented by the titles and offices of monsignori, domestic prelates, vicar-generals, chancellors, bishops, archbishops, assistants at the papal throne, cardinals, and papal legates are customarily conferred on diocesan priests and not on religious order men.

Nevertheless, there are certain high status positions achieved by or accorded to the colored Catholic priests. A factual analysis of their ranks and ratings in the clergy shows, among the wide variety of status positions occupied by Negro clergymen, some significant and surprising achievements.

In the North, in the latter half of the last century, the Healy brothers held very high status positions. Notwithstanding the known fact that they were Georgia-born of mixed ancestry and thus socially defined as American Negroes, access to the highest type of ecclesiastical status was open to them.

The first, Father (Later Bishop) James Augustine Healy, achieved high status early in his career. He was appointed secretary to Bishop John Fitzpatrick of Boston when a priest of only two years. From that position, he rose to become rector of the Cathedral, pastor of one of the largest parishes in Boston — St. James Church. After he had served nine years in that responsible position, Rome crowned his work with appointment to the still higher status of an independent bishopric, when he was elevated to the see of Portland and made head of the church in Maine and New Hampshire. In this diocese — by his personal activities — he actually achieved among clergy and laity a full realization of his formal status as shepherd of eighty thousand souls, recognized and acknowledged superior of the lower clergy, revered spiritual father of the numerous (and all white) sisterhoods, and powerful churchman among the prelates of New England.

His brother, Father Sherwood Healy, climbed the same social

ladders of intellectual and ecclesiastical attainments in the wake of the bishop. He too was secretary to the bishop of Boston, chancellor of the diocese, rector of the Cathedral and of St. James Church. He had the added distinction of becoming vice-rector of the New England province seminary at Troy, New York, and personal theologian to Bishop Williams of Boston at the 1866 Baltimore Council and the 1869 Vatican Council in Rome. It was common knowledge in Boston that Father Sherwood Healy was in line for a bishopric when he suddenly died in 1875 at age 39.

The third of the brilliant brothers, Father Patrick Francis Healy, S.J., achieved notably high status in the Jesuit order. After meriting a doctorate in philosophy at Louvain, he taught philosophy at Georgetown University. Subsequently, he became prefect of studies (or dean), vice-president, and rector-president of the university, 1873-1882. Ten years later he was selected as representative and delegate of all Jesuits of the Northeast in the General Congregation of the Order in Europe.

None of the other subsequently ordained Negro priests has achieved comparably high status. Twenty per cent of the colored priests have been engaged (as the Healys were) in a completely white ministry. In our culture, this is regarded as a higher status type of ecclesiastical occupation than ministry to non-whites. Forty per cent of the Negro priests have been in either mixed or all-white ministry predominantly. Even the sixty per cent who have been confined to a predominantly all-Negro Catholic ministry have occasionally administered the sacraments and performed other sacred services for the higher caste whites.

Considering the status of independent pastors in their own parishes as a higher status position compared with the subordinate position of assistants in parochial work, we find that only twenty-seven of the fifty Negro priests who were or are old enough to hold responsible pastorates have actually held them. This is fifty-four per cent of the total possible pastors, though only thirty per cent of the seventy-two Negro priests. It is to be observed that one can ordinarily expect that newly ordained priests will spend from five to ten years in apprentice positions as assistant pastors before being given full pastorates.

Conversely, those confined to low-status positions as perpetual assistants, though old enough to be pastors, represent about forty-six per cent of the total number of eligibles. The



over-all picture shows that seventy per cent of the Negro priests are at present engaged in assistanceships or subordinate status positions.

The many anomalies of the caste system in the South and the Border States have been largely accountable for delaying until recently the upswing of the number of pastorates entrusted to Negro priests. Notwithstanding the fact that more than sixty per cent of the Negro Catholics of the United States were concentrated in the Southern and Border States, ecclesiastical authorities were reluctant to assign Negro priests to full pastorates in those areas until the late nineteen-thirties. Without this prospect for employment of Negro priests, other bishops in the North were unwilling to train and ordain them. Consequently, Negro seminarians for whom no permanent assignment was available felt discouraged, and were often delayed in or dismissed from seminaries.

In point of fact, a Negro priest had been appointed to a full pastorate in the South in 1905. Father John Dorsey, S.S.J., was at that time made pastor of a church in Pine Bluff in the relatively peripheral state of Arkansas. Demand for his services as a preacher of missions led to his removal after only four years in that post. Twenty-two years elapsed before a second colored priest was entrusted with a southern pastorate. Father Joseph John, S.M.A., was given an appointment to a Corpus Christi pastorate in 1927. He was unsuccessful in managing the parish.

Another twelve years passed before Negro members of Society of Divine Word, first admitted to the diocese of Lafayette, La., in 1934 as assistants to a white pastor in an all-Negro parish, were raised to the status of full pastors in Southern Louisiana. Their success in this work has led to frequent appointments of even relatively young Negro priests to the high status of independent pastors in their own parishes. Even the feature of having a white priest as assistant pastor and of having white nuns as teachers in the parochial schools has come to be accepted as normal ecclesiastical procedure in Negro parishes.

It goes without saying that Negro priests have not yet been made pastors of all-white parishes in the South.

## THE NEGRO PRIEST'S MULTIPLE ROLES AND ROLE CONFLICTS

As the set of complementary expectations regarding individuals in their interaction with others, the social role of the Negro priest is a multiple role broadly the same as that of any other kind of priest. He is expected to fill a wide range of sacred and spiritual activities that represent a large diversity of sub-roles. Implicit in the sacerdotal role are those of Mass-celebrant, confessor, preacher, catechist, counsellor, baptizer, administrator of other sacraments, hospital chaplain, visitor of the sick, comforter of the dying and officiant at marriages and funerals.

Given the same seminary training in these basic roles, the Negro priest has proved to be as competent in these as his white confreres. Some minor complexities have arisen in connection with the routine performance of these roles in respect to mixed congregations and white communicants. We shall discuss these shortly.

Let us meanwhile turn our attention to other cognate roles which certain clergymen fill either through special inclination, unusual talents, or advanced education. These roles are not specifically "sacred" nor exclusively sacerdotal. But they are generally recognized as legitimate areas of activity for one who has received Holy Orders. Historically and contemporaneously, the Negro American priest has been and still is fulfilling the requirements of a wide variety of these ancillary roles.

Of these, the most prominent is the teacher role. Approximately eighteen per cent of the Catholic clergy in the United States are engaged full time in the profession of teaching in high schools, seminaries, colleges, universities, graduate and professional schools. Because of the shortage of parish appointments, about forty-five per cent of the Negro clergy were or are engaged in this profession.

Father Sherwood Healy was the first Negro to fill the role of teacher. As professor of Moral Theology, Canon Law, Rites, and Church Music at the Troy Seminary, he made good use of the two doctorates he held, and set the pace for an erudite tradition. His brother, Father Patrick Healy, S.J., carried it on by teaching philosophy classes at Georgetown University for six years. Father Charles R. Uncles, S.S.J., taught seminarians in Baltimore and Newburgh, N.Y., for thirty years, preparing young Josephites for the difficult tasks of their specialized apostolate as pastors of parishes in Negro neighborhoods throughout the

South. Father Joseph Burgess, C.S.Sp., filled a similar role as teacher of the Holy Ghost seminarians in Pennsylvania.

Besides these, posts as seminary teachers have been manned by Negro priests at Catholic University, St. John's University (Collegeville, Minn.), St. Michael's College (Winooski Park, Vt.), the Trinitarian seminary at Holy Trinity, Alabama, and at St. Augustine's Seminary, Bay St. Louis, Mississippi, the mother-seminary of the Divine Word Fathers in the South. Negro priests have taught courses to seminarians also at Sacred Heart Seminary, Donaldson, Indiana; Loras College, Dubuque, Iowa; and the University of Notre Dame, South Bend, Indiana.

A half-dozen of the Negro priests have followed Father Sherwood Healy in the role of music-masters, some even on the college and post-graduate level. One Negro priest has taught for years in a "Labor College." Another has recently been offered a position as a university professor at the University of Notre Dame where he secured his Master of Arts degree in English in 1952.

In another cognate role, the Negro priest has also achieved acceptance and recognition — the writer's role. On the Catholic scene, the priest-author-editor has become a standard feature. Both for the apostolic and literary functions of the writer's profession, it has been recognized as closely allied to the teacher role.

Among the colored clergy, fifteen can be listed as writers, chiefly as authors of books and of magazine articles — and poetry. Six of the Negro priests have been editors or assistant editors of magazines.

Still another commonly accepted sacerdotal role is that of youth worker, caring for the welfare and rehabilitation of juveniles after the manner of Father Flanagan of Boys Town fame.

About twelve per cent of the Negro priests have been active in the formal youth worker role. They have been connected with institutions like the Angel Guardian House for Boys in Boston, as were Fathers James and Sherwood Healy. They have been active in Industrial Schools, in founding and directing youth centers, and in working with youthful gangs in places like Chicago and Trenton. One is currently assisting in the work of Father Flanagan's Boys Town as a full-time member of the staff. Others fill the youth-worker role by the many incidental

contacts they have with high school students and through parish work with youth groups.

A variety of other allied roles have been filled by a significant number of Negro priests. Thirty per cent of the colored clergy have been special lecturers outside of churches and schools. Thirteen per cent have been widely known as successful "revivalists" or campaigners in the field of domestic missions. A dozen have been canonists, religious superiors, district superiors and vice-provincials of religious order provinces, board members of Catholic institutions and mission board executives.

A full analysis of the details of role-fulfillment of all of these multiple roles would involve a careful study of the careers of each of these men. Much of this material is available in the volume *God's Men of Color*, just noted.

Of more concern to us in our discussion of the role of the Negro priest is the basic complexity that runs like a colored thread through all of these multiple roles, hyphenating them in the same way as it does the Negro-priest role itself. For the obvious fact is that the Negro-priest role is in reality a multiple role and one that almost inevitably involves role conflict in the American social situation. As a dual role, it includes not only the many complexities of the priest-role but also those intricate patterns which complicate the role of the Negro in American society.

Elsewhere, and behind the lines of the segregation system in the all-Negro church, the role of Negro priest is as normal as that of any priest. But in a society that culturally defines the non-essentials of the priest's role in the cultural context of the dominant white culture, it becomes apparent that the priest-role and the Negro-role do involve some conflicting elements.

In the first place, the priest-role is in the category of the holy and the sacred. Admittedly, holiness is an intrinsic quality and the holiness of the priesthood is an interior thing. But in the American church where thirty and one-half million of its members are classified as whites, there is a tendency to associate holiness with a whole series of cultural traits and even racial characteristics appealing to and expected by the dominant majority. This means that in such things as personality traits, manner of behavior, empirical personality manifestations and

expressions, connotations of holiness will be seen in certain types and forms and not in others.<sup>3</sup>

In the second place, the priest-role is defined as a superordinate role in relation to the laity, who occupy a subordinate position in religious activities. The priest-role is the central and dominant one. His symbols of status reinforce this role relationship. Yet the Negro-role is quite often defined as a subservient or subordinate role. In proportion as this dual role definition is operative in social contacts between parishioners and the Negro-priest, there are potentially conflicting elements present.

In the third place, the role of the priest is conceived as that of a spiritual father, as indeed the endearing term of address customarily used toward priests signifies. As a spiritual father, he is a friend, a confidant, a chosen counsellor and guide. Very few of these elements are at first blush apparent in the stereotype definition of the Negro-role.

Consequently, there are some conflicts almost of necessity built into the Negro-priest role, especially in his fulfilling of his priestly duties in regard to members of the opposite race. Dr. John Donovan, in another connection, has raised this question in these terms:

How do the different social structures to which the priest is party intrude on his relations with the laity? There is at least presumptive evidence to indicate that the role relationships of priests and parishioners in their degree of conformity to the ideal patterns of the formal structure are conditioned by these wider social factors. This may be expressed in different degrees of acceptance of the priest's role as leader.<sup>4</sup>

Are the Negro priests conscious of any conflict in their multiple roles? If so, how have they resolved the conflict? In what ways have they kept it from disrupting their fulfillment of the demands of both roles?

Not all of the colored clergy are conscious of these potentially conflicting elements of their roles. In more recent years, with the progress of the egalitarian movement, the sharpness of

<sup>3</sup> These are not modifications of the essential priest-role, but of non-essentials which are important to the social role fulfillment by its incumbents. Canon Law recognizes this in declaring some deformities or debilities to be impediments to holy orders though actually non-essentials. Cfr. Canon 984, no. 2.

<sup>4</sup> John D. Donovan, "The Sociologist Looks at the Parish," *AMERICAN CATHOLIC SOCIOLOGICAL REVIEW*, 9 (June 1950), 72.

the conflict (which is mainly a matter of the mentality of the dominant majority) has been tending to diminish.

But those that have been faced with the conflict have resolved it in one or more of five main ways: 1) some issue a categorical denial of the entire problem ("I'm a priest, period. I'm not a Negro priest."); 2) some have abandoned their race, escaping from the problem by crossing the color line, passing as whites, and hiding their identification with the Negro minority; 3) some, under the stress of the shock of conflict, have left the priesthood temporarily or permanently; 4) some have adjusted themselves by keeping out of the mainstream of American life and of Catholic life where the conflict might be accentuated, either going off to become foreign missionaries, or retiring to all-Negro work in all-Negro neighborhoods; and 5) some have accommodated themselves to the initial surprise or shock or rejection that are symptomatic of the conflict by setting themselves to ride out these storms as expected adversities, and by refusing to be deterred from the fulfillment of their sacred roles as priests of God ordained for all men's souls.

Citing the cases, instances and evidences of these five ways of resolving the role-conflicts encountered by the priest-Negro would require large-scale quotation from *God's Men of Color*.

But there is one further observation that concerns us as sociologists and teachers. In our hands are the other ways of lessening and resolving their role conflicts as we deal with the other part of the equation and the other source of the conflict, namely, the dominant white Catholic mentality.

By emphasizing in our classes and our other contacts with students and adults the supra-racial and supra-national aspects of Catholicism we may assist our white fellow Catholics to become less race-dominated and more genuinely Catholic, universalistic, and all-empathizing in their outlook. By training them to regard the essentials of the priest role and to disregard the non-essentials, we can help them surmount the barriers that create the great role-conflicts that confront the Negro priest in our American Catholic culture. We can thus secure a greater acceptance of priests as priests, and as God's men, whether white or colored.

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## The Social Role of the Priest

The author, a priest from the diocese of Lyons, France, recently completed his work for the doctorate from the University of Chicago. He is now in South America doing further research. This article represents some of his findings in his dissertation bearing the title, *The Catholic People and Their Priests: Expectations, Criticisms, Mistakes* (March 1954, 415 pp.)

Before starting his survey the writer knew that for every religion "history and experience alike testify that we must not too easily dismiss the priest. He had incalculable values, his indispensable function in every society."<sup>1</sup> The writer's thesis has made it apparent that this idea is an understatement, and that for sociologists to dismiss the priest is just impossible. The reverse of the argument may also be seen, and the writer hopes to have done something to help theologians not to dismiss sociological studies. It is true that "the sociology of religion will supplement but can never replace . . . history of religion, to say nothing of theology."<sup>2</sup> But in a way science, as Durkheim would say, can help us to find the right orientation for our conduct, and the present study should help in "clearing the channels and the avenues through which grace, in recent times, shall be spread through the world and shall cover it."<sup>3</sup>

The analysis of the 389 answers received will certainly be extremely useful to priests who want to know laymen's attitudes and reactions. It is, however, evident that the most important part of such a survey is neither a mere tabulation of qualities expected from the priest nor an accurate description of laymen-priest relationships inside the Catholic Church. Above and beyond the individual answers some important points were at stake and serious questions were raised. The answers will be presented with maximal conciseness. Their sociological importance as well as their bearing on church organization becomes even more striking with compression.

1. Is it correct to consider the priest a religious specialist? The material given by the respondents compels one to conclude that, on the contrary, the priest does not seem to be a religious

<sup>1</sup> Oscar Thomas Olson, "As Priest and Comforter," *The Ministry*, ed. by J. Richard Spann (New York-Nashville: Abingdon-Cokesbury Publishing Co., 1949), p. 86.

<sup>2</sup> Joachim Wach, *Sociology of Religion* (Chicago: University of Chicago Press, 1948), p. 6.

<sup>3</sup> Francois Mauriac, "The Stumbling Block," *The Catholic World* (March 1952), p. 407.



specialist. The respondents' answers evidenced a concept of religion very different from the one Cooley had when he thought it possible to distinguish "the ecclesiastical part of a church member."<sup>4</sup> For them the priest is not a specialist in the sociological sense. The priest is, as his appellation of "Father" indicates, an actual member of the group he serves and does not stand, as it were, "outside" proffering a special service. His relationship to his people is based on the familial concept, not on the idea of specialization. Respondents showed that in enumerating expectations, criticisms and mistakes, they seek manly qualities first. In what they actually expect from their priests they attach great importance to these attributes which are of paramount value. They think the priest "should go into the marketplace, as it were, and endure the distractions and temptations of living close to the people. . . . (However), it is for the laity also to strive for the virtues that we ask of our priests, but it is for the priest to lead the way — strengthened by the prayers of the faithful" (S.W.). In the case of a specialist acting purely as specialist this attitude would not be normal among those he serves. From a specialist they would expect something more specialized. Only if the role of the priest is one of director and guide, an actual member of the same body as those he serves, is this attitude logical. Furthermore, the defensiveness, almost tenderness, of those who see faults in priests cannot be explained if the priest is a specialist, but must depend on quite another relationship. However, the priest is expected to possess so many different qualities to such a degree that to an outsider a certain specialization seems a fact. The important point here is that for the respondents the priest is not a priest because of any specialization, but he appears to be a specialist because he is a priest, because he takes religion seriously. The word "specialist" when applied to the priesthood by outsiders must be understood in a restricted sense. The priest is by no means a specialist in the same sense as a physician or plumber, but only as the leader of a party of mountain climbers might be called by those who follow him a "specialist" — one who is scaling the same difficult heights as they themselves. Respondents know that to live one's religion is not a Sunday matter, but must enter into every act of every day. To live each hour in this spirit is a

<sup>4</sup> Charles H. Cooley, *Social Organization* (New York: Charles Scribner's Sons, 1925), p. 319.

task requiring great skill, constant attention, and unrelenting practice. In this meaning the term "religious specialist" can be applied quite as truly to every conscientious layman.

2. It has been held that in our specialized society the work of an individual is composed of the emergencies of others and sociologists may have been led to deduce that such was also the case of the priest. The survey showed that the work of the priest is not primarily made up of laymen's emergencies. There is a world of difference between his and any other type of work. A plumber, for example, works for those he serves only when there is actual plumbing to be done, and the relationship as plumber begins and terminates absolutely at those intervals. On the contrary, the relationship between priest and laymen operates not only in time of need or in emergencies but is in continual existence and development. Charity, humility, understanding and other virtues are always expected from the priest and they are even the backbone of his role as conceived by laymen. The services he has to give remain in the background. It is possible to go even further and to say that the more laymen use the services of the priest, the less these services can be considered as fulfilling any definition of emergency. Both priests and laymen evolve through a self-ordered liturgical and sacramental system which, with the exception of accidental sickness, does not depend by any means on daily emergencies. On the contrary, the danger of routine is a reality for the layman in his relations with priests as well as for the priest himself.

3. The relationship of laymen to priests is not the typical client-specialist relationship which occurs in an increasing number of fields in society today. The detailed replies from 389 respondents do not present a picture which would correspond to such a client's relationship. The fact that laymen do not speak primarily of the services they receive from priests, the vigor with which laymen defend priests, as well as the attitude which enables a Catholic to speak of priests' mistake to another Catholic but compels him to resent the mentioning of a mistake to an outsider — these show that laymen do not regard themselves as priests' clients but as their partners. In their general attitude they behave as partners. Behavior, an actual pattern of action, is the best indication of what a relationship is. Laymen are, therefore, not the clients of priests but actually their partners. The claim that priests are "technically trained and efficient

specialists who take the place of ordinary men wherever strong magical action is necessary"<sup>5</sup> could not be more effectively refuted than it has been by the replies of the respondents. The priest is not in that sense a specialist, and laymen are not clients as that term is usually understood.

4. Many fields in an advanced society show a division between an inner circle and those whom the members of the circle serve. A doctor, for example, will seldom criticize another doctor to a patient, although he may do so to another doctor. It might be assumed that the same phenomenon occurs in the priesthood. On the contrary, there is a certain lack of communication between priests and laity, but this lack does not always stem from the priest. It often comes from the laymen themselves. It is a fact that many laymen do not speak to their priests, not so much because they do not dare to do it, but because they do not trust their priests enough. Others have already started to speak their mind, and when actually criticized, many priests received criticism with humility. The barrier in communication is rapidly falling. Laymen realize more and more that it is a part of their duty to say what they think necessary to be said, even when it is serious and personal criticism. Another barrier, and one which is not falling, however, particularly in regard to criticisms and mistakes, is that which makes Catholics unwilling to discuss with the world at large mistakes within the Church. They would rather present their own criticisms to the priest involved than to let others criticize him. Therefore, priests do not belong to an in-group which excludes laymen, but priests and laymen, some certainly more than others, belong together to a group which stands apart from the world at large.

5. The question of whether the priesthood is a delegation is certainly a central one. Many powers in modern society originate from delegation. Something is performed by one member of a group which the other members do not wish to perform for themselves. In a political sense a delegate may be one who gathers up the wants and moods of a group, focuses and presents them for the group and for people in authority over the group. One might assume this to be a source of the power of the priesthood. On the contrary, the replies show that the priest-

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<sup>5</sup> William I. Thomas and Florian Znaniecki, *The Polish Peasant in Europe and America*, I (New York: Alfred A. Knopf, 1927), 273.

hood is not a delegation. In no case did a respondent indicate belief that he or she had given or delegated powers to the priesthood, either in the remote sense of a social contract or in the immediate sense of duties to perform which the respondent did not also share. As already emphasized, the priest is not actually a specialist and laymen cannot be considered as ordinary clients. Therefore, the priest, according to the respondents, is not expected to do things which they could not do themselves. They expect priests to be men of prayer, but not to pray as substitutes in their place. They know that it is their own duty to pray, and even to "pray for priests." The powers of the priest are not derived from below by a delegation from those he serves. Implicit in the tone of every reply is that the priest received his powers and duties as a mission from on high. With the respondents this was an axiom. For them the priesthood is not a delegation nor a specialization and, therefore, cannot be considered in any way a personification of religion as a whole. Their answers are a refutation of Simmel's statement according to which a "complex of ideas or phantasies finds an executive representation in the priesthood like law in the person of the judge in a scholarly class."<sup>6</sup>

6. We wanted to know whether the mistakes laymen see are instrumental in forming their expectations, or whether the expectations they have may be the occasion of their finding mistakes. The survey showed that mistakes and expectations are largely independent of one another. Positive and negative expectations are not based on mistakes laymen may have seen, but on the work they think the priest has to do as man, man of God, and mediator, in order to fulfill his mission. Mistakes seen by the respondents are based on common sense observation of everyday actions. It should be said, however, that while there is no mutual preconditioning of expectations, criticisms and mistakes, there is a certain three-fold relationship. Because of the high number of expectations people have for the priesthood, they know that they will find many mistakes; but, because these mistakes are in a certain way foreseen and accepted, people do not react to mistakes with bitterness. Theirs is not an attitude of criticism, but of sorrow, pity and prayer. Therefore, there is a correlation. The higher the expectations are, the more

<sup>6</sup> George Simmel, "A Contribution to the Sociology of Religion," *American Journal of Sociology* (Nov. 1905), p. 364.

mistakes will be observed, but also the less criticisms will be raised or at least the less bitter will be the basic criticisms. People know that "neither sin nor unworthiness on the part of the priest can diminish — let alone destroy — the priestly power thus conferred; for a priest dispenses the sacraments, not because he is a good man, but because he has received from Christ, in the sacrament of holy orders, the power to do so. This power exceeds all human ability."<sup>7</sup>

7. In most fields observation shows that pragmatically the fatefulness of a mistake depends on its size or intensity, and it has been assumed that the big mistake in relation to the priesthood was the fateful one. The replies of the respondents in regard to the worst possible mistake in the priestly role compared to the mistakes they have actually seen shows that the mistake considered the worst possible one is seldom made. The fateful mistake, therefore, is "to become a professional priest, business-like and worldly. Of course falling away is actually worse but (people) find it easier to understand that sort of human weakness than smug complacency" (M.W.). Mediocrity, more than apostasy, is the fateful mistake.

8. An important point was to find whether criticisms against priests affect the role and the institution as well as the man. Do laymen who see mistakes made by priests blame the Church and the priesthood itself, and pass on to them as an organization responsibility for the fault? The replies seem to prove conclusively that by far the greatest proportion of mistakes is attributed to the priest as man, not to the Church nor to the nature of the priesthood. The priest remains a man and his foibles are, therefore, generally accepted as a necessary consequence of his double allegiance. He is a tool, in the hands of God, working for the Church and neither God nor the Church can be affected by his failures. Even when they attribute some of his mistakes to the system or organization in which he has to work, respondents always make a clear distinction between the external bureaucratic structure whose human imperfections are easily accepted and the internal spiritual living body underneath. Not one of them, even those who described with most indignation the mistakes they had seen, indicated any resulting tendency to lose faith or to leave the Church. We have to as-

<sup>7</sup> Josef Pieper and Heinz Raskop, *What Catholics Believe* (New York: Pantheon, 1951), p. 57.

sume that loss of faith and leaving the Church come from other causes, not in the scope of the survey.

9. The priest in America does not belong exclusively to any specific social class and, therefore, is not criticized by any one class as a whole. People, however, may resent some exaggerations in a too easy acceptance of social privileges, which they are the first to bestow upon their priests. They have a high understanding of the priest's mission and the social appraisal they have of his role is so great that the priest's status is very high. While the survey made possible some important clarifications of the different sociological concepts connected with status and role, it also indicated that some sociological statements may have to be revised because too hastily formulated and without sufficient foundation. It does not seem possible in particular to say that "in an extremely advanced society built on scientific technology, the priesthood tends to lose status, because sacred tradition and supernaturalism drop into the background."<sup>8</sup> The priest's status does not come from sacred tradition but is based, as we found, on what the people think of his role, and his role as described by the respondents is certainly not affected by scientific technology. Charity and humility, morality and poverty of spirit can coexist with any scientific technology because they are, as would say Pascal, from another order. To try to tie them together is only to confuse the issue, and it is certainly not the best way to discover any possible modifications in the priest's status today.

The survey has taken its own course. The conclusions at which it arrived, many often unexpected and not visualized at first, have delineated in detail some points in the role of the priest which should be of great interest to priests, particularly in showing expectations, criticisms and mistakes. It has outlined many facts which to sociologists will indicate that sociology of religion has some aspects peculiar to itself alone, but is at the same time a fruitful field for more general observations and comparisons. It has become increasingly clear that no study of religion can be adequate if it insists upon beginning by throwing the supernatural out of the window. Every attitude we have found depends in some way upon the tacit premise that the supernatural does exist and has given to man certain obligations

<sup>8</sup> Kingsley Davis and Wilbert E. Moore, "Some Principles of Stratification," *American Sociological Review* (April 1945), p. 246.



and promises. For an age which is sometimes considered to be different from those where "religion remained a living issue,"<sup>9</sup> there is a remarkable vitality in the firmness and determination with which this premise has been seen being held against all obstacles. The survey has shown it as a dynamic factor at work in day-to-day living. Even the small scope of such a study as this may well bring back to mind Bacon's belief that religion is the most substantial bond of humanity.

It is certainly not within the realm of sociologists to reform the institutions under study but it is their duty to present the whole situation and to say that "resistance to demands for reform, eventually come to ignore them, and systematically rejecting them, might have serious consequences."<sup>10</sup> That is the reason why, following ideals previously cited, a sociologist who is also a priest can afford to present bare facts and crude criticisms. He wants to give the Church one of the highest services in his power as a scholar, even when he knows that to give this service can be considered dangerous to the very institution he tries to serve:

If it were anything but a supernatural institution I would say that the service was too dangerous to attempt. One cannot help being most deeply repelled by the contents of the thesis. The suffering it causes is in direct proportion to the depth of one's love for Christ and His Church. Whether the degree of suffering is strong enough to snap the chain of faith between an individual and his Church depends on the strength of that faith. You believe that the faith is strong enough, so you are not afraid to walk what would seem to many a veritable razor's edge.

In order to absorb and use the knowledge your thesis presents, the Church must summon up enough vitality for sincere examination. It does not occur to you that she may have lost this ability. Your confidence in both the Church and the faith of her people is so high that you do not shrink from braving the danger in order to render the service.<sup>11</sup>

Without doubt the confidence of the present writer in both the Church and the faith of her people is very high, but it is not only for theological reasons, which would make possible such a self-examination but would have no bearing on the sociological

<sup>9</sup> Ruth Benedict, *Patterns of Culture* (New York: The New American Library), p. 7.

<sup>10</sup> Yves Congar, "Attitudes Towards Reform in the Church," *Cross Currents*, No. 4 (Summer 1951), p. 87.

<sup>11</sup> From a personal letter from a recent convert.



argument. It is also for sociological reasons that he can afford to do what other professions, and in particular physicians, find so difficult, not to say impossible.<sup>12</sup> The situation is not so dark as it may seem to some after a first reading, and the overall picture of the priesthood in America today is a very good one. Respondents have seen mistakes but they have also "seen edifying zeal and devotion, Christlike charity, heroic patience and obedience, real poverty and beautiful friendship."<sup>13</sup> They like their priests, want to receive them at home, are proud of them at the same time that they demand much from them. They would like to have a priest among their children, a fact which shows that they have a good understanding of the priesthood as well as a strong faith in the Church. While "the authority of a rabbi is based not on his position but upon his learning,"<sup>14</sup> the authority and the privileges of the priest are primarily based on what he is. His learning, however, is highly appreciated and helps him to assure, if closely associated with humility, a strong and efficient leadership. Laymen are, and want to be, his partners, not because they think his work is easy and consider him as one of them, but because they know that his work is difficult and that it is their privilege and their duty as well to help him in what they consider his mission.

The material of this thesis does not prove that the priest's "primary function is the conduct of worship"<sup>15</sup> and respondents know too well, with appropriate qualification, that a "person is not religious solely when he worships a divinity, but when he puts all the resources of his mind, the complete submission of his will, and the wholesouled ardour of fanaticism at the service of a cause or an individual who becomes the goal and guide of his thoughts and actions."<sup>16</sup> They want the priest, above and beyond the extent of his role, to be primarily a living example of such a complete dedication to God. Whenever he does so, the priest's status, already solidly grounded upon interpretation of his role, is improved and increased in an advanced society. The "religious interests which, like all other traditional social at-

<sup>12</sup> Cf. Roy Gibbons, "Medics Strike Back at Critic in Own Ranks," *The Chicago Tribune* (May 23, 1953), p. 17.

<sup>13</sup> From a personal letter.

<sup>14</sup> Rabbi Morris H. Kertzer, "What is a Jew?" *Look*, XVI (June 17, 1952), 125.

<sup>15</sup> Wach, *op. cit.*, p. 362.

<sup>16</sup> Gustave LeBon, *The Crowd* (New York: MacMillan, 1900), p. 82.

titudes are weakened by emigration,"<sup>17</sup> according to some sociologists, are certainly modified but they are also aroused and deepened to the point that religious vocations are increasingly welcomed and understood.

More than ever the priesthood remains a paradox and it may be interesting to end this sociological study with a few lines written by a theologian, who was himself concluding a theological presentation of priestly virtues:

It is fitting that we should close with a paradox this series on priestly virtues. The priest's life, like that of Our Lord, is a paradox. He must be meek to command, obedient in order to enforce his will. He must be humble and respected, chaste to be loved by men. He has to be poor to possess the land, prudent in his reckless love of God. His life is full of contradictions, mysterious to a pagan world. And yet has not every pagan age been fascinated by mystery? Will not the mystery of the Catholic priesthood eventually vanquish the paganism of these modern times?<sup>18</sup>

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<sup>17</sup> Thomas and Znaniecki, *op. cit.*, II, 1523.

<sup>18</sup> Sebastian Redmond, "Priestly Virtues," *The Clergy Review*, XXVIII (December 1947), 398.

# Theory and Research in Family Sociology

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Since fairly adequate surveys of this field have appeared from time to time, this paper will be limited to the following points: (1) trends in the study of the family; (2) characteristics of the major studies most frequently cited in marriage literature; and (3) the major issues in contemporary family theory and research. Although a relatively new field, family sociology has expanded so rapidly that some selection is necessary in the present approach. My choice has been determined by what I considered to be in the interests of my audience.

## TREND IN THE STUDY OF THE FAMILY

It is convenient to distinguish three main periods in American sociological writing on the family: the period from 1895 to 1914; from 1915 to 1926; and from 1927 to the present.<sup>2</sup> During the first period, interest was centered on (1) the origin and evolution of the family and its forms in primitive and historic society; (2) an evaluation of family changes since the industrial revolution; and (3) contemporary problems of the family. Anthropologists were completely under the spell of Darwin at this time and the evolution of the family through a uniform succession of stages was universally assumed. Sociologists stressed the institutional aspects of the family and much

<sup>1</sup> See among others, Hornell Hart, "Trends of Change in Textbooks on the Family," *American Journal of Sociology*, 39 (Sept. 1933), 222-30; W. Waller and M. Komarovsky, "Studies of the Family," *American Journal of Sociology*, 50 (May 1945), 443-51; Ernest R. Mowrer, "Recent Trends in Family Research," *American Sociological Review*, 6 (August 1941), 499-511; Ernest W. Burgess, "The Family and Sociological Research," *Social Forces*, 26 (October 1947), 1-6; Leonard S. Cottrell, Jr., "The Present Status and Future Orientation of Research on the Family," *American Sociological Review*, 13 (February 1948), 123-29; Ernest R. Mowrer and Harriet Mowrer, "The Social Psychology of Marriage," *American Sociological Review*, 16 (February 1951), 27-36; A. H. Hobbs, *The Claims of Sociology* (Harrisburg, Penn.: The Stackpole Company, 1951), pp. 95-123; Reuben Hill, "Marriage and Family Research," *Eugenics Quarterly*, 1 (March 1954), 58-63; Nelson N. Foote, "Research: A New Strength for Family Life," *Marriage and Family Living*, 6 (February 1954), 13-20.

<sup>2</sup> See Waller and Komarovsky, *op. cit.*; and Reuben Hill as cited by Howard D. Odum, *American Sociology* (New York: Longmans, Green & Co., 1951), pp. 311-12.

of their writing was concerned with family problems and social legislation. Sumner's observations on the relativity of the mores had obviously not yet penetrated their thoughtways since they accepted traditional moral codes; and though somewhat disturbed by the evidences of family disorganization, like their successors fifty years later they were optimistic, considering disorganization as transitional — a temporary stage which the family would emerge stronger and more responsive to individual needs.

The second period (1915-26) was characterized by an increasing use of statistical methods to produce quantitative studies of divorce, birth rates, family size, etc.; continued interest in the primitive family; and prolonged discussion of the changing status of women. During this period the traditional moral code regulating sex was seriously questioned and there was evidence that the concept of the relativity of the mores had finally entered sociological thinking. Despite some advances in social psychology (Cooley and Thomas), the approach to the family remained primarily institutional. Psychoanalysis was getting some attention but the majority of American anthropologists and sociologists remained unimpressed.

The chief characteristic of the third period is the shift from the institutional to the interactional and processual approach. Burgess' classic essay on "The Family as a Unity of Interacting Personalities"<sup>3</sup> may well be considered the source from which have developed the major elements of modern social psychological theories of marriage and the family. The basic orientation of family research has continued to be toward disorganization, the difficulties in obtaining happiness in marriage, tensions in parent-child relations, and inadequacy in the performance of the remaining family functions; but as distinguished from previous periods, these have been studied primarily in an interactional rather than institutional framework.

In the past decade there has been a growing interest in the factors which constitute success in marriage. This is actually only a different version of the traditional problem-centered approach. Formerly, sociologists started with family problems because they implicitly or explicitly accepted a set of family values in the light of which contemporary disorganization could be

<sup>3</sup> Ernest W. Burgess, "The Family as a Unity of Interacting Personalities," *Family*, 7 (March 1926), 3-9.

evaluated. Once consensus on family values ceased, the term "disorganization" became meaningless and sociologists realized that if their analysis was to progress beyond mere description, they would have to discover what constitutes marriage success so that they would have some norms by which to evaluate deviations.

At present, it is possible to delineate several schools of family sociology. These are characterized primarily by their divergent conceptualizations of the family and the individual, their consequent dissimilar approach to research, and their emphasis on different aspects of the problem. What may be termed the interactionists follow Burgess' early lead and stress the mechanisms of adaptation and adjustment in a changing social order. The structural-functional analysts assume that a given family system has basic needs and develops mechanisms for their maintenance. Contemporary family behavior is interpreted in terms of the function it serves for the maintenance and defense of the system. A third group is interested in the psychogenic determinants of personality. They reflect various shades of learning theory, focus their attention on the factors influencing the development of the child, and tend to regard the family as the primary vehicle of socialization and value orientation. Finally, what might be called the institutionalist school continues to stress the social significance of the family and calls upon history to show that a non-familistic culture faces disintegration; since the stable family, as the primary vehicle of procreation and socialization, is the essential unit in any enduring society. Recently there has been a plea for a multidisciplinary approach to the study of the family; but given the low degree of communication which exists between such disciplines as sociology, anthropology, psychology, and psychiatry, we can expect little more than limited, piecemeal borrowing between them for some time to come.

#### CHARACTERISTICS OF SOME OF MAJOR STUDIES ON THE FAMILY

I have chosen to call your attention to some of the major studies on marriage and the family for very practical reasons. As Kolb has well stated, "The results of the family research and the criteria of successful marriage based on this research, form the core of college and high-school marriage courses, and have spread in piecemeal fashion into the advice columns of the newspapers, women's magazines, and other mass media of com-

munication."<sup>4</sup> It would seem of paramount importance, therefore, that teachers of family courses should be well aware of the limitations of their source material. In this connection it should be noted that the authors of these studies generally indicated the limitations of their research and adequate critiques were usually written at the time of their first appearance; but with the passage of time, specific "findings" begin to be cited without qualification so that the unwary reader is led to believe that he is being confronted with scientifically verified generalizations.

A preliminary observation is in order here. Many assertions found in writings on marriage and the family are mere assertions of the author lacking any scientific validity and, perhaps, in the present state of the social sciences, quite incapable of such verification. For example, consider the following statement on child-parent relationships:

The traditional methods of child rearing employed by the family of yesterday and sanctioned by authority deliberately terrorized, brutalized, and humiliated the child. We can see the anxiety and guilt and lifelong resentment and hostility in the lives of unhappy, antisocial individuals today. Unless we break with the past by carefully evaluating our family practices in terms of modern science, we may continue the cycle in our own homes.<sup>5</sup>

Let us ask ourselves how the authors would go about proving the deliberate terrorizing, brutalizing, and humiliating of the child by the family of yesterday. At best, this appears to be a very broad statement requiring considerable qualification and some clarification of the term "yesterday." Many of the sweeping generalizations on the nature of the vaguely defined patriarchal family fall into the same category of unverified assertions. This cavalier manner of ignoring the known facts of family history would have little relevance for the present paper if it were not that this approach is frequently used to bolster up implicit hypotheses regarding the relativity of basic marriage and family values and relationships. It seems trite to remind these authors that it yet remains to be seen whether the emerging "democratic" family is the final stage in a long evolutionary development or the first stage in the disintegration of a culture.

<sup>4</sup> William L. Kolb, "Sociologically Established Family Norms and Democratic Values," *Social Forces*, 26 (May 1948), 451-56.

<sup>5</sup> Evelyn Millis Duvall and Reuben Hill, *When You Marry* (Boston: D. C. Heath and Company, 1945), pp. 424-25.

The latter hypothesis finds strong precedent in the history of the Greek and Roman family; the former is arrived at by skipping whole historical epochs. A truly scientific approach demands that we modify our hypotheses to fit the facts no matter how annoyingly these facts may prove to run counter to our cherished preconceptions.

In recent years a great deal of factual information has been gathered about the American family. At first glance, one is bound to be impressed by the compilation of data duly arrayed in any standard textbook on marriage and the family. However, once our search goes beyond the information which can be indicated statistically (size of family, marriage and divorce rates, etc.), we discover that adequate and accurate knowledge is lacking. Research has tended to be segmented, sporadic, and non-cumulative, with the result that we have a considerable mass of unrelated factual information, which scholars are only beginning to test scientifically. Until this testing is done, it appears a bit premature to base generalizations on these studies as many textbook writers frequently do.

Since educators have reacted to student demands in stressing marriage preparation and marital adjustment in their course on marriage and the family, I shall confine my remarks to studies carried out in these areas of family research. Intelligent students of the contemporary American family are growing increasingly wary of the generalizations about *the* American family advanced in many textbooks and articles. There is an increasing awareness that the American family treated in these works is really little more than an approximation of a Weberian "ideal type" constructed from the material supplied by far from random samples of the educated, middle-class, non-Catholic, urban family. This is not necessarily a reflection on the research workers since the social scientist is often compelled to work in relatively restricted areas. As Jessie Bernard remarked some time ago:

Studies of normal families, depending, as they must, upon voluntary co-operation, will probably always select an exceptionally intelligent, well-educated group. Average people can seldom mobilize their intelligence and emotions sufficiently to co-operate in a study of family relations, dealing, as such studies so frequently do, with emotional sore spots.<sup>6</sup>

<sup>6</sup> Jessie Bernard, "Factors in the Distribution of Success in Marriage," *American Journal of Sociology*, 41 (July 1934), 52.



Of course, it is possible to offer some justification for equating the American family with the middle-class family of scientific marriage literature. It is frequently maintained that although the middle-class does not represent all American families, nevertheless it represents the largest group in society. Further, those families which are considered below the middle-class in the social structure of contemporary American society are modeling their family attitudes and mores according to the general middle-class pattern.<sup>7</sup> This argument is not without some foundation in fact. However, it seems more in conformity with the actual situation to state with Hill that the reason for drawing generalizations from data on the middle-class family "is simply that information concerning this group was easiest to obtain."<sup>8</sup>

There are two main difficulties in using the middle-class family as the sole point of departure for study and generalizations on the American family. In the first place, it is difficult to define what one means by middle-class. Second, no matter what definition is used, the middle-class family will be found to have many variations. In regard to the first difficulty, according to the *Fortune* survey, approximately 70 per cent of the people who replied to the question on class believed that they belonged to the middle class.<sup>9</sup> Most sociologists would not agree with this self-ascribed ranking. In his study of an Eastern community, Warner concluded that about 38 per cent of the people would be placed in the middle class.<sup>10</sup> A thorough study of a Middle West community revealed that about 44 per cent of the people should be judged middle class.<sup>11</sup> These percentages are computed according to the system which Warner has developed for evaluating the class position of individuals in a given community. Warner actually employs a six-fold division since he divides the three major classes into upper and lower divisions.<sup>12</sup> Some

<sup>7</sup> Kingsley Davis, "Changing Modes of Marriage," in *Marriage and the Family*, ed. by Howard Becker and Reuben Hill (Boston: D. C. Heath and Company, 1942), p. 108.

<sup>8</sup> Reuben Hill in Revised Edition of Willard Waller's *The Family* (New York: The Dryden Press, 1951), p. 9.

<sup>9</sup> *Fortune Magazine*, February 1940, p. 14.

<sup>10</sup> W. Lloyd Warner and Paul S. Lunt, *The Social Life of a Modern Community* (New Haven: Yale University Press, 1941), p. 88.

<sup>11</sup> W. Lloyd Warner and Associates, *Democracy in Jonesville* (New York: Harper and Brothers, 1949), p. 219.

<sup>12</sup> W. Lloyd Warner, Marchia Meeker and Kenneth Eells, *Social Class in America* (Chicago: Science Research Associates, 1949).

writers express serious doubts that the class system, as conceived by Warner, really exists. Although an approximation of Warner's class system is found in many modern textbooks dealing with social class and the family, critics of the system are far from silent.<sup>13</sup> Considering the present state of disagreement over the ranking of individuals in definite social classes, the contention that the middle-class family is most representative of the American family system seems somewhat questionable.

The second difficulty which follows from orientating research on the American family system around the middle-class family is that there is considerable variation of family forms within the middle-class group no matter what indices one may employ in determining social class position in contemporary society. So-called middle-class families display many differences owing to their diverse origins, economic and regional position, religion, traditions, and degree of secularization and urbanization. Research is useful primarily to the extent that it helps us to understand American families as they really are.

Particular caution in the use of generalizations developed on the basis of data gathered from the study of middle-class families is necessary when speaking of Catholic families. Most family research has dealt with non-Catholic families. Although the Catholic family is affected by the attitudes and usages of the non-Catholic majority, it must be obvious that the Catholic concepts of marriage and of the meaning of life differ in such a marked degree on many essential points from the prevalent non-Catholic views that the Catholic family represents a distinct subsystem in American society.<sup>14</sup> It follows that the Catholic family must be studied separately if meaningful generalizations are to be developed.

Let us run through very briefly some of the major studies which furnish the basis for the generalizations found in many of our textbooks. One of the early studies still cited is that of

<sup>13</sup> H. W. Pfautz and O. D. Duncan, "A Critical Evaluation of Warner's Work in Community Stratification," *American Sociological Review*, 15 (April 1950), 205-15; P. K. Hatt, "Stratification in the Mass Society," *Ibid.*, 216-22; and "Occupation and Social Stratification," *American Journal of Sociology*, 55 (May 1950), 533-43; M. M. Gordon, "Social Class in American Sociology," *ibid.*, 55 (November 1949), 262-68; Llewellyn Gross, "The Use of Class Concepts in Sociological Research," *ibid.*, 54 (January 1949), 409-21.

<sup>14</sup> John L. Thomas, "Sex and Society," *Social Order*, 4 (June 1954), 242-48; "Clothes, Culture and Modesty," *ibid.*, 4 (November 1954), 386-94; "Catholic Family in a Complex Society," *ibid.*, 4 (December 1954), 451-57.

Davis which was conducted during the early twenties.<sup>15</sup> The twenty-two hundred women replying to her questionnaire represented a relatively limited segment of the population since approximately 69 per cent were college graduates. Only 46 confessed they were unhappy in marriage and there was no information on religious backgrounds. The frequently cited study of Hamilton included 100 men and 100 women.<sup>16</sup> The author, a practicing psychiatrist, secured subjects by letting it be known that he would give a reasonable number of psychiatric appointments to married people who would assist him in his research on the factors making for success in marriage. Such a procedure for selecting subjects was bound to load the population studied with maladjusted and unhappy subjects. Further, Hamilton classified his subjects as "serious minded, more or less importantly occupied, well above the average as to intelligence and cultural attainment."<sup>17</sup>

Dickinson's well-known study, *A Thousand Marriages*, was based on the more or less complete sex histories of 900 women whom he had encountered in his nearly half century of practice as an obstetrician and gynecologist.<sup>18</sup> Of the 768 subjects classified as settled in marriage, less than fifty per cent were adjusted without complaint, the remainder were either maladjusted or had some serious medical complaint. In characterizing his subjects, Dickinson states that "the social and economic milieu represented average well above the middle line of humanity in large cities."<sup>19</sup> We may conclude that his subjects were fairly representative of upper class women who seek the help of a prominent specialist in women's diseases in a large metropolis (New York).

The subjects studied in Burgess and Cottrell's famous pre-

<sup>15</sup> Katherine Bement Davis, *Factors in the Sex Life of Twenty-Two Hundred Women* (New York: Harper and Brothers Publishers, 1929).

<sup>16</sup> Gilbert V. Hamilton, *A Research in Marriage* (New York: A. and C. Boni, 1929); Gilbert V. Hamilton and K. MacGowan, *What is Wrong with Marriage?* (New York: A. and C. Boni, 1929).

<sup>17</sup> Hamilton, *A Research in Marriage*, p. vi.

<sup>18</sup> Robert L. Dickinson and Laura Beam, *A Thousand Marriages* (Baltimore: Wilkins and Wilkins, 1931); cf. also, Robert L. Dickinson, *Human Sex Anatomy* (Baltimore: Wilkins and Wilkins, 1933); and "Medical Analysis of a Thousand Marriages," *Journal of the American Medical Association*, 97 (August 1931), 529-35.

<sup>19</sup> Dickinson, "Medical Analysis of a Thousand Marriages," *loc. cit.*, p. 529.

diction research were not chosen at random.<sup>20</sup> The authors summarize the characteristics of the sample used in their study as follows:

The findings of this study must be qualified by the fact that the sample was predominantly an urban, white-collar, educated, professional, young (average age of husbands 26.1 years and wives 23.4 years), middle class, white, Protestant, American group.<sup>21</sup>

As the authors point out:

Whatever degree of validity the findings of this study may have, therefore, they are applicable only to the social strata from which the sample has been drawn. Any application of the findings to other groups should be made with great caution and in an exploratory manner.<sup>22</sup>

Burgess and Wallin's classic engagement and marriage adjustment studies are based on approximately the same type of subjects.<sup>23</sup> They state that their findings should be regarded as provisional "for Catholics, Jews, inhabitants of the Southern states, persons living in rural areas, and those in the working classes of the lower educational levels."<sup>24</sup>

Perhaps the study most frequently cited in marriage literature is that of Terman dealing with the psychological factors in marital adjustment.<sup>25</sup> Terman states the limitations of his study very clearly:

The correlations that have been established are at best valid for a given time, a given locality, and a given culture. In another age and another culture the correlates of marital happiness may be radically different from those we have discovered. For example, among our subjects there is no relationship demonstrable between marital happiness and the presence or absence of children, but it is well known that in many cultures the happiness of a marriage is more

<sup>20</sup> Ernest W. Burgess and Leonard S. Cottrell, *Predicting Success or Failure in Marriage* (New York: Prentice-Hall, Inc., 1939); "The Predicting of Adjustment in Marriage," *American Sociological Review*, 1 (1936), 737-51.

<sup>21</sup> Ernest W. Burgess and Harvey J. Locke, *The Family* (Chicago: American Book Company, 1945), p. 458.

<sup>22</sup> Burgess and Cottrell, *Predicting Success or Failure in Marriage*, p. 29.

<sup>23</sup> Ernest W. Burgess and Paul Wallin, "Predicting Adjustment in Marriage," *American Journal of Sociology*, 44 (March 1944), 324-30; *Engagement and Marriage* (Chicago: J. B. Lippincott Company, 1953).

<sup>24</sup> Burgess and Wallin, *Engagement and Marriage*, pp. 58-59.

<sup>25</sup> Lewis M. Terman, *Psychological Factors in Marital Happiness* (New York, McGraw Hill Book Company, Inc., 1938).

largely determined by the number of offspring than anything else. Whether sexual intercourse before marriage is productive of marital unhappiness depends upon the attitudes and mores that happen to prevail. Any factor may be important here, unimportant there: age difference between spouses, the accumulation of wealth, docility of the wife, dominance of the husband, number or sex of offspring, presence of in-laws, attitudes toward religion, condition of health, mastery of copulatory techniques, etc.

At the present time, particularly in the United States, social attitudes regarding marriage and the relationship of the sexes are undergoing rapid change. The trends are fairly uniform as to direction but far from uniform as to the rate in different sections of the country. Because of sectional differences in rate of change, some of our findings would almost certainly have been different if the investigation had been carried out in South Carolina, for example, instead of California.<sup>26</sup>

Locke's excellent research on divorced and happily married groups differs from most previous studies in that he does not depend on volunteer subjects and has secured a fairly representative sample of the people in one Indiana county.<sup>27</sup> However, his subjects were predominantly rural Protestants so that his findings should be extended to others with great caution. A number of other studies might be considered here, but I have cited enough to suggest what care teachers should use in relying on research findings. It will be noticed that I have selected only one criterion for evaluating these studies. Other questions to be asked concerning these studies are: How was the information obtained? How was marital success measured? How were factors predictive of success discovered?

In particular, marriage prediction tests have come in for considerable criticism.<sup>28</sup> As Burgess has pointed out: "Prediction tests are still in the experimental stage."<sup>29</sup> He points out the

<sup>26</sup> *Ibid.*, pp. 13-14.

<sup>27</sup> Harvey J. Locke, *Predicting Adjustment in Marriage* (New York: Henry Holt and Company, 1951).

<sup>28</sup> See Albert Ellis, "The Value of Marriage Prediction Tests," *American Sociological Review*, 13 (December 1948), 710-18, for a severe criticism of prevalent prediction tests; and Lewis M. Terman and Paul Wallin, "The Validity of Marriage Prediction and Marital Adjustment Tests," *American Sociological Review*, 14 (August 1949), 497-504, for a defense of their use as an aid to the marriage counselor.

<sup>29</sup> Ernest W. Burgess, "The Value and Limitations of Marriage Prediction Tests," *Marriage and Family Living*, 12 (Spring 1950), 54.

real crux of the problem of marital prediction:

But so far, it has been rather difficult to say whether these problems which the interviewer is able to predict, will be disruptive or whether the couples will be able to solve them. This seems to depend in large part upon the adaptability of one or both members of the couple. The factor which we have not adequately identified, either in statistical or clinical prediction, is the characteristic of adaptability, of a capacity for problem solving. We need a better definition and measurement of adaptability.<sup>30</sup>

In other words, researchers are still not sure just what makes marriages succeed. They have not discovered a measurement for what I have chosen to call the "potential of adaptability." This failure is all the more embarrassing since most attempts to study success have dealt with only the early years of marriage. As I have indicated elsewhere, a consideration of tension areas throughout the entire family cycle suggests that apparently successful early adjustment may conceal pertinent weaknesses.<sup>31</sup>

#### THE MAJOR ISSUES IN FAMILY SOCIOLOGY

Two years ago, Blumer maintained that the "ambiguous nature of concepts is the basic deficiency in social theory."<sup>32</sup> His statement has special significance for family sociology. The widespread usage of such vaguely defined terms as "patriarchal," "democratic," "developmental," "institutionalist," "individualist," "romantic," etc., makes for excellent propaganda but is fatal to the development of empirical science. In line with this thought, Zimmerman contends that "there is greater disparity between the actual, documented, historical truth and the theories taught in the family sociology courses, than exists in any other scientific field."<sup>33</sup> Hobbs amply documents his thesis that much which passes for science in marriage and family texts is little more than propaganda.<sup>34</sup> Bowman states:

Frequently one finds social scientists paying lip service to objectivity while waging ideological warfare . . . Ideolog-

<sup>30</sup> *Ibid.*, p. 55.

<sup>31</sup> John L. Thomas, "Marriage Breakdown," *Social Order* 2 (December 1952), 445-50; "Marital Failure and Duration," *ibid.*, 3 (January 1953), 24-29.

<sup>32</sup> Herbert Blumer, "What is Wrong with Social Theory?" *American Sociological Review*, 19 (February 1954), 5.

<sup>33</sup> Carle C. Zimmerman, *Family and Civilization* (New York: Harper and Brothers, 1947), p. 810.

<sup>34</sup> Hobbs, *op. cit.*, pp. 95-123.



ical thinking antithetical to the mores may be considered "progressive" by its adherents. Progressivism is here defined as a social-philosophical orientation which tends to approve those social movements and trends that diminish the influence of the traditional sexual and family mores. Thus opposition to the patriarchal system and the stringent sexual taboos may be so strong that counteracting tendencies seem highly desirable, even though careful consideration has not been given to the various ramifications of the desired trend.<sup>35</sup>

Prescinding from the ideological crusaders, let us consider the issues facing serious workers in the field. Recently, Kolb<sup>36</sup> and Hill<sup>37</sup> have criticized previous marital success studies because of their orientation toward traditional marital stability. Specifically, they have uncovered a basic weakness of the interactional approach. It is well to study the mechanisms of adaptation and adjustment but eventually one must answer the questions: "Adapt to what?" and "Why adjust?"<sup>38</sup> In other words, what are the criteria of success? Adaptation and adjustment are means, not ends, and they may result in complete frustration of the person as well as in his fullest development. Kolb and Hill contend that the criteria of success used in marital success studies are patterned after the traditional stable family and make no allowances for contemporary changes and the full development of the personality. They are correct in assuming that the interactionists, by their very approach, must either accept traditional standards as given or by-pass the consideration of ultimate values altogether.

Although Hill and Kolb offer a developmental theory of personality growth as the basis for their criteria of marital success, one looks in vain for a clear concept of personality growth in their writings. Actually they are trading on the vagueness of their concepts. It is all very well to speak of the growth of personality, but if we are never given a definition of the person, how can we speak of growth? At the same time, we are told that this development must take place within the framework of

<sup>35</sup> Claude C. Bowman, "Hidden Valuations in the Interpretation of Sexual and Family Relationships," *American Sociological Review*, 11 (October 1946), 543.

<sup>36</sup> Kolb, "Sociologically Established Family Norms and Democratic Values," *loc. cit.*, p. 452.

<sup>37</sup> Hill, *Willard Waller's The Family*, pp. 343-70.

<sup>38</sup> John L. Thomas, "The Changing Family," *Social Order*, 2 (February 1952), 51-58.



human cooperation and mutual concern for the freedom of others. This is merely begging the question since we still have to define what institutional framework is required to secure cooperation and guarantee respect for the freedom of others. In other words, what is needed is a clear definition of the nature of the human person and on the basis of this concept we can speak of growth, cooperation, and mutual freedom.

Another version of this same problem appears in the current distinction between institutionalists and individualists. The assumption seems to be that these approaches are mutually opposed rather than complementary. Prescinding from the historical fact that both the individualists and the institutionalists tend to forget that fundamentally marriage is based on the complementarity of the sexes, it should be pointed out that man is social by nature. Consequently, he can achieve the fullest development of his personality only within an institutional framework so that the institutionalist-individualist dichotomy becomes meaningless. It should be obvious that once we take the approach of Rousseau and posit man as a self-sufficient atom rather than as social by nature, we have to look upon every institutional requirement as a restriction of his "freedom" rather than as the necessary social framework for his development and fullest self-realization.

In conclusion, family theory and research have reached the point where we must advance clear concepts of the person and of the purposes of the family. We cannot go on speaking of growth when we have no clear idea of its terminus; adaptation and adjustment are meaningless terms unless we define the interacting units; freedom is a question-begging term when conceived apart from social reality.

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# The Humanitarian Philosophy and the Acceptance of Sociological Generalizations

Paper delivered at the Sixteenth Annual American Catholic Sociological Society Convention, December 28-30, 1954, Loyola University, Chicago.

There is only one fully satisfactory reason for accepting a scientific proposition, namely, its proof in accordance with the rigid demands of the logic of science. Certainly there are few, if any, generalizations of sociology that have been proved in this absolute sense.

A second-best reason for accepting a scientific proposition is the fact that it is supported by better evidence than any of its rivals and is thus more probable than any of them. This principle is logical enough, but it is often hard to apply in sociology. There is no simple method of weighing evidence. Again, in sociology the evidence is often so scanty in comparison with the complexity of the issues involved that it can be interpreted equally well to support any of several very different theories. The result is that there is often no logical reason for accepting one sociological generalization rather than another.

If it is true that many generalizations of sociology are not proved even with reasonable probability, it is worth asking why such generalizations are nevertheless quite widely accepted. Obviously, if they are not accepted for logical reasons, there must be certain extralogical reasons for their acceptance. What is the nature of these reasons? Why are sociologists often willing to accept generalizations without adequate proof?

There are probably various answers to the foregoing questions. Sociologists may accept a theory because it is simple or because it is in accordance with their preconceived ideas or because it is fashionable or for other reasons.<sup>1</sup> The present paper will discuss one specific reason for the acceptance of unproved generalizations, namely, the influence of the humanitarian philosophy, particularly in the field of social pathology. The hypothesis will be defended that the influence of this philosophy has been considerable.

<sup>1</sup> Philipp G. Frank, "The Variety of Reasons for the Acceptance of Scientific Theories," *Scientific Monthly*, 79 (1954), 139-45, discusses the question as it applies to science in general.

What is here called "the humanitarian philosophy" may be defined as a view that greatly stresses the dignity and worth of the human person, demanding for everyone a maximum of opportunity for self-development and a minimum of regimentation and control. It is a tolerant, kindly, permissive philosophy. It is also a secularistic philosophy, with its roots in the eighteenth-century Enlightenment, extolling man for his humanity and not for his supernatural destiny. It is a philosophy that has played a major part in the motivation of many social-reform movements. The present writer has shown elsewhere that this philosophy is very characteristic of social pathologists.<sup>2</sup>

The influence of humanitarianism on the acceptance of sociological generalizations will now be illustrated by examples. First let us consider this phenomenon in connection with the explanation of unfavorable attitudes toward ethnic groups. By "ethnic group" is meant a group "possessing continuity through biological descent whose members share a distinctive social and cultural tradition."<sup>3</sup> The term as thus defined is broad enough to cover both racial and national groups as well as the Jews, a group standing somewhat apart, although it is somewhat narrower than the inclusive term, "minority group." It is a familiar fact that a great many people have unfavorable attitudes toward ethnic groups. Thus it may be a common belief that members of Group A are lazy, shiftless, and unreliable, that members of Group B are avaricious and overcompetitive, that members of Group C are ignorant and stupid, and so on.

Sociologists quite commonly speak of these unfavorable intergroup attitude as "prejudices" — a usage which in effect predetermines the result of any investigation into their cause. For if these attitudes are called "prejudices" it is already implied that they are irrational, that they have no basis in fact, and that therefore their causation is to be sought in the personality characteristics of those who hold them. As a matter of fact, all theories proposed by sociologists to explain unfavorable intergroup attitudes actually are oriented in this direction. Arnold and Caroline Rose have remarked after a careful review of the literature: "None of the theories now current, or any of the

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<sup>2</sup> P. H. Furfey, "The Social Philosophy of Social Pathologists," *Social Problems*, 2 (1954), 71-75.

<sup>3</sup> Robin M. Williams, *The Reduction of Intergroup Tensions* (New York: Social Science Research Council, 1947), p. 42.

factual studies, finds the cause of prejudice in the minority group itself."<sup>4</sup>

In current sociological discussions of intergroup relations, facts are usually presented in such a way as to reinforce this explanation. Incidents of injustice against ethnic group members are often recounted, but very rarely incidents in which these latter were the guilty parties. Often emotionally charged phrases are used, such as "vicious falsehoods," "aggressive hatred," or "propaganda." The whole tenor of these discussions is such as to absolve ethnic groups themselves from any blame for poor intergroup relations.

Over against the sociological explanation of intergroup "prejudice," there stands an alternative which may be called the "illiberal" explanation. It is quite a common theory among uneducated, and some educated, people. According to this explanation, unfavorable judgments against ethnic groups are rooted in simple fact. If members of Group A are considered lazy, shiftless, and unreliable, the reason is not far to seek. It is an objective fact that the members of the group, by and large, do have precisely those characteristics. People who hold this illiberal explanation do not try to confirm it by research studies. They generally appeal to common knowledge or universal experience.

Now we come to the crux of the present paper. Why is it that sociologists universally reject the illiberal explanation of intergroup "prejudice" in favor of their own explanation which finds the cause in the psychology of the "prejudiced" person himself? Some may be bold enough to claim that the latter explanation is a proved scientific fact, but those who do so must certainly have a very low standard of scientific proof. The very fact that so many alternative theories of "prejudice" exist is a good proof that no one of them is satisfactory.<sup>5</sup> How can one be sure *a priori* that, when the true explanation is found, it will favor the sociologists', rather than the liberal, view? As a matter of fact, from available or readily obtainable evidence, one might probably build up a plausible scientific case for the illiberal explanation. It is significant that no sociologist has ever cared to do so.

<sup>4</sup> Arnold and Caroline Rose, *America Divided* (New York: Knopf, 1948), p. 304.

<sup>5</sup> See *ibid.*, chap. 10, for an excellent review and summary of these theories.

It is the hypothesis of the present paper that the real reason why sociologists assent to their common explanation of inter-group attitudes is the fact that it is in accordance with the humanitarian philosophy. It is perhaps not unreasonable to assume that sociologists in general tend to have a strong interest in social reform, that being possibly in many cases the reason they chose the profession. Sociologists tend to favor the underdog. They may talk about scientific objectivity, but actually they become personally and emotionally involved when they discover real or apparent injustice. One might justly say of sociology what a recent writer said of psychology, namely, that it "appears to be both scientific discipline and a social gospel, and it is difficult to know where one stops and the other starts."<sup>6</sup> Sociologists seem to have an incurable bias in favor of human beings. It is a bias that does them great credit; but it is nevertheless a bias.

A second interesting case for examination is the current sociological explanation of crime and delinquency. Not all writers give exactly the same explanation, but all their accounts do have one striking characteristic in common. All of them tend to shift the blame from the offender himself. A poor home environment may be invoked to explain one case. Bad adjustment in school may be used to explain another. In a third instance the causation may be found deep in the offender's unconscious from which strong emotional compulsions arise to affect his conduct. Seldom is it admitted that the offender decided freely and in cold blood to commit the crime. Sociologists are particularly reluctant to admit such an explanation if the offender is a juvenile.

In this case again there is an alternative and "illiberal" explanation. A good many average citizens are firmly convinced that delinquents and criminals commit their offenses because they are evil and vicious and wantonly decide to break the law. These citizens feel that offenders deserve no sympathy in the great majority of cases and that the best system of law enforcement is swift and severe punishment. The average citizens who hold this viewpoint usually have had little contact with offenders and their theories do not need to be taken very seriously; but it is rather interesting to note that a good many experienced police officials hold an essentially similar view.

<sup>6</sup> Morris Janowitz, "Some Observations on the Ideology of Professional Psychologists," *American Psychologist*, 9 (1954), 528-32, quotation on p. 530.

The illiberal theory of crime causation is decisively rejected by sociological writers on the subject. In this instance, also, it is interesting to ask why. Does the scientific evidence unequivocally support the sociological viewpoint and disprove the alternative explanation? To assert this would be to assert too much. Research does indeed prove that in many particular instances factors are at work whose existence the average man would not be likely to suspect. Obscure nervous and mental diseases, discoverable only by the expert, may account in whole or in part for some crimes. On the other hand it is safe to say that research gives no support to the contention of many criminologists that the human will is not free and that crimes are therefore never deliberate and willful in the strict sense. Social research has emphasized the presence of factors that limit freedom or even, in extreme instances, destroy it entirely; but research has by no means disproved the common notion that many crimes are committed deliberately by persons fully responsible for their acts.

If sociologists have gone beyond their evidence in so largely absolving offenders from any sort of responsibility, it is relevant to ask why they have done so. It is the hypothesis of this paper that it is once again a question of their humanitarian philosophy. Sociologists, as kindly and humane persons, revolted against the harshly vindictive viewpoint of the illiberal theory; but in revolting they have gone too far in the opposite direction. From the realization that some offenders were punished for crimes that were not wholly their fault, they went on to the extreme of denying human freedom and finding in heredity and environment the total explanation of offenses against the law. Thus sociologists gradually took an extreme position that was dictated by their humanitarian philosophy and not by their scientific research.

The sociologists' bias in favor of human beings does them no credit as scientists, but nevertheless it is, in a sense, a praiseworthy error, a *felix culpa*. American sociology grew up in a humanitarian atmosphere. Many sociologists, then and now, have been actively interested in social reform. The sociologist may pose as an aloof scientist, coldly dissecting human society, but he is never happier than when he succeeds in placing the poor, the lowly, and the despised in a favorable light. Whether

he admits it or not, a good deal of his research is devoted to the discovery and exposure of social injustice.

The humanitarian atmosphere of American sociology tends to be self-perpetuating. Professors draw like-minded young men to their department as graduate students and these later go out to spread the viewpoint of their professors. What is the viewpoint they spread? Partly, of course, it is a devotion to exact science and scholarship, a respect for accurate and painstaking research; but along with this there is often an incompletely acknowledged, only partly conscious, enthusiasm for social justice. Thus the philosophy of humanitarianism is perpetuated from academic generation to academic generation. In such an atmosphere, a theory that encourages a greater sympathy for ethnic-group members or a more tolerant attitude toward delinquents will be received very much more favorably than alternative theories whose effect tends in the opposite direction.

There is no reason why the sociological research of Catholics should be distorted by the humanitarian bias. The humanitarian loves his neighbor for the latter's good qualities. He must affirm these good qualities, or otherwise he has no basis for his love. The Catholic loves his neighbor because he is a child of God, at least a potential member of the Mystical Body. For this reason his neighbor remains lovable to the Catholic even though he may be conspicuously unattractive. Members of minority groups, even if they had all the bad qualities that have been ascribed to them, would still have to be loved; for Christian charity tolerates no exceptions. We do not need to excuse the criminal in order to love him; for Christ died for the good and the evil alike.

If the hypothesis of this paper is true, that is to say, if certain parts of sociology are notably affected by a humanitarian bias, then the practical moral is clear. We must make due allowance for this source of bias, both in our own personal research and in interpreting the research of others. It is hoped that the hypothesis of the paper may be further examined and criticized and, as far as possible, definitely evaluated. In the meanwhile, as long as the hypothesis is under discussion, it will do no harm to be on our guard against the danger suggested. One can never be too careful in sociological research.

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## NEWS OF SOCIOLOGICAL INTEREST

SISTER MIRIAM LYNCH, O.S.U.  
URSULINE COLLEGE, CLEVELAND, OHIO

### COMMISSION ON SOCIOLOGY IN CATHOLIC SCHOOLS

Sister Mary Jeanine, O.S.F., President of the AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY, appointed Clement S. Mihanovich of Saint Louis University as the Chairman of the commission on sociology in Catholic universities, colleges, seminaries and secondary schools: This Commission is constituted of the following persons. The first name under each category is the chairman for that group:

#### *Seminaries:*

Rev. Cosmas Girard, O.F.M., 3140 Meramec St., St. Louis 18, Mo.

#### *High School:*

Bro. Eugene Janson, S.M., Assumption High School, East St. Louis, Ill.

Sister Marie Augusta, S.S.N.D., Emmanuel College, 400 The Fenway, Boston 15, Mass.

Sister Mary Dominic, R.G.S., House of the Good Shepherd, North 50th and Sunnyside Ave., Seattle 3, Washington.

#### *College:*

Sister Mary Canisia, S.S.N.D., Mount Mary College, Milwaukee, Wis.

Richard C. Leonard, Mt. St. Mary's College, Emmitsburg, Md.

Sister Mary Gemma, H.H.M., St. John's College, Cleveland, Ohio.

Sister Mary Eloise Johannes, C.S.J., Marymount College, Salina, Kan.

#### *University:*

Rev. Hugh Dunn, S.J., University of Detroit, Detroit, Michigan.

Francis A. Cizon, College of St. Rose, Albany, N. Y.

Clement S. Mihanovich, Saint Louis University, St. Louis 3, Mo.

The Commission has been constituted to make intensive studies of the needs, developments, programs, problems of sociology as evidenced in the various schools operated by the Church in the U. S. Specifically, the Commission intends to make a study of the number and type of training received by the faculty, courses offered, content of the courses, number of graduates and undergraduate students enrolled, placement of students, problems and difficulties encountered. The Commission intends to report from time to time to the membership of the A.C.S.S. and to make appropriate recommendations.

The Commission expects to begin its work in the Fall.

The members of the Commission would appreciate any suggestions and recommendations for study and research. Please contact the General Chairman or the Chairman representing the type of school in which you teach.

When you receive a questionnaire from us please answer completely and promptly. The Commission is interested in bettering the status of Sociology in the various schools. To do this we need your help and your frank evaluations, your suggestions and your criticisms.

#### COMMITTEE ON AWARDS

Members of the Society are invited to submit to the Committee on Awards any research which they wish to be considered for the 1955 Award. The research is to be done during the period October 15, 1954 to October 14, 1955. The description of the Award and type of research to be considered is given in the June 1954 issue of THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW. The following members have been appointed to the Committee on Awards:

Rev. John L. Thomas S.J., St. Louis University, St. Louis, Missouri.  
 Dr. Franz Mueller, St. Thomas College, St. Paul, Minnesota.  
 Dr. Bela Kovrig, Marquette University, Milwaukee, Wisconsin.  
 Brother D. Augustine, F.S.C., La Salle College, Philadelphia, Pennsylvania.  
 Sister Mary Gabriel, G.N.S.J., D'Youville College, Buffalo, New York.  
 Sister Mary Edward, C.S.J., The College of St. Catherine, St. Paul, Minnesota, Chairman.

#### COMMITTEE ON TEACHING SOCIOLOGY

##### *Progress Report*

The Committee on Teaching Sociology has agreed to the following statement of its aims, scope, and functions:

*Aims* (the broad and continuing goals of the committee):

1. To encourage the professional growth of the members of the ACSS as teachers of sociology.
2. To facilitate the exchange of ideas and experiences pertinent to subject areas of present interest to members, important areas now being ignored or neglected, and areas of possible future development.

*Scope* (the responsibilities of the committee are confined to the following areas):

1. Teaching (in contradistinction to research)
2. Planning and organization of the curriculum in sociology, e.g., critical examination and evaluation of present course offerings, new developments, and integration of courses intra- and inter-departmentally.

*Functions* (activities to be carried on by committee to realize aims):

1. The principal function of the committee is to plan and conduct the workshops at the annual conventions.
2. Secondary functions include:
  - a. Encouragement of special service projects which would fall within the above-defined scope of the committee.

- b. Maintaining close contact with relevant committees and commissions of ACSS.
- c. Coordinating the work of the subcommittees on high school and seminary sociology.

At present, the plans for the Workshop on College Sociology are as follows: The general topic under consideration will be the course in Social Problems. There will be no general sessions; all meetings will consist of small-group discussions. The morning sessions will be devoted to the analysis of the textbooks used while the afternoon will be given over to the study of special problem areas: personal disorganization, crime and delinquency, population, group tensions, economic disorganization, international disorganization, and the theoretical framework for the course. Agenda have been prepared for both morning and afternoon sessions which should serve as guides for the discussion. These will be sent to Workshop registrants in advance of the December meeting so that they may come prepared to participate. Recorders in each group will take notes and from these a general report will be mailed to all participants after the meetings. Two or three resource persons will be present at each group for the afternoon meetings. It is planned that there will be a paper on the theory of social disorganization at one of the regular sessions of the convention so that an additional stimulus will be provided for the Workshop meetings.

The sub-committee on High School Sociology is also planning a Workshop program while the sub-committee on Seminaries is still in the process of formation. Details of these plans will be published in the October issue of the REVIEW.

As a "secondary function," the CTS is attempting to compile a basic reading list for sociology majors. The Chairman would welcome any suggestions for books to be included on this list. A tentative draft will be ready for the Convention so that it can be submitted to the membership for additions, deletions, or other criticisms.

Membership of the Committee on Teaching Sociology:

- Dr. Margaret Bedard, College of New Rochelle, New Rochelle, N. Y.  
Father Paul Facey, S.J., Holy Cross College, Worcester, Mass.  
Dr. John J. Kane, University of Notre Dame, Notre Dame, Ind.  
Dr. Paul Mundy, Loyola University, Chicago 11, Ill.  
Sr. Thomas Albert, O.P., Chairman, Albertus Magnus College, New Haven 11, Conn.

Sub-committee on High School Sociology:

- Brother Eugene Janson, S.M., Chairman, Assumption High School,  
East St. Louis, Ill.

*Philadelphia, Pennsylvania.* The local chapter of the American Catholic Sociological Society held three meetings during the past school year.

At the fall meeting, Rev. Lawrence Cross, S.J., presented a paper entitled, "Aspects of Delinquency on Two Census Tracts of Washington, D. C." Discussants of his paper were Rev. Donald Campion, S.J., and Brother Gavin Paul, F.S.C.

Election of officers for 1955-56 were held at the winter meeting. The new officers are: Chairman, Sister Helen De Sales, Chestnut Hill College; Vice-President, Elizabeth Midland, Rosemont College; Secretary, William J. Shea, La Salle College.

Father Cross presented the results of his studies on patterns of integration worked out by Catholics in Norristown, Pennsylvania. Mrs. Anne McGarry, Supervisor of the Community Relations Division of the Philadelphia Commission on Human Relations, spoke on her experiences with the Commission and the Catholic Interracial Council. She treated aspects of the integration of racial groups in local communities and of efforts to secure better employment opportunities for Negroes. Mr. John McDermott, Secretary of the Philadelphia Catholic Housing Council, presented a statistical analysis of the growth of the Negro population in the city, as well as a report on progress in community housing integration.

At the spring meeting, Rev. Bernard G. Mulvaney, Catholic University demographer, presented the findings of his study of the Catholic population of the United States.

Brother D. Augustine, F.S.C., Chairman of the Local Arrangements Committee, announced that plans are being completed for the Seventeenth Annual Convention of the American Catholic Sociological Society, which will be held in Philadelphia, December 28, 29 and 30, 1955. The Executive Council accepted the invitation of La Salle College to serve as host. The headquarters of the convention will be the Sylvania Hotel at Broad and Locust Streets. All sessions will be held there. Monsignor Joseph Cox has graciously offered the facilities of St. John's Church to priests attending the convention. Sisters will be given reduced rates at the Sylvania and at the Lucy Eaton Smith, Dominican Sisters' Hostel.

*Chicago, Illinois.* DePaul University has promoted Dr. James E. McKeown to Associate Professor of Sociology. Dr. McKeown, who has been teaching college sociology for ten years, formerly served on the faculties of St. Xavier College, New Mexico Highlands University, and Emory University. He received his doctorate in sociology from the University of Chicago in 1949 and joined the DePaul faculty as an assistant professor in 1952. His writings have included articles on crime rates, mental illness, and social theory. He has been a regular book reviewer for *AMERICAN CATHOLIC SOCIOLOGICAL REVIEW* and *Historia*, published by the University of Puerto Rico.

*St. Paul, Minnesota.* The following members of the Society were active participants in the program of the twenty-third annual convention of the National Catholic Conference on Family Life held here March 16-18, 1955: Sister M. Jeanine, O.S.F.; Sister M. Canisia, S.S.N.D.; Sister Patrick Joseph, O.S.B.; Sister M. Edward, C.S.J.; Sister M. Roderic, F.S.P.A.; Brother Gerald J. Schnepf, S.M.; Prof. Emerson Hynes; Dr. Joseph W. McGee; Dr. Edward A. Huth; Dr. Franz H. Mueller.

*Washington, D. C.* Hugh E. Brooks and Franklin J. Henry of The Catholic University of America have been awarded a grant by the Milbank Memorial Fund for a study of Catholic fertility, social mobility, and

intensity of religious practice. Rev. Bernard G. Mulvaney, C.S.V., will supervise their research.

*St. Louis, Missouri.* St. Louis University is conducting an institute on teaching sociology at the high school, college, and university levels June 13-18 under the direction of Dr. Allen Spitzer. Speakers include Drs. Stuart A. Queen and Ralph C. Patrick of Washington University, John J. Kane of Notre Dame; Fathers Joseph P. Fitzpatrick, S.J., of Fordham University and John L. Thomas, S.J., of the Institute of Social Order; Sister Mary Edward Healy, S.C.J.; and others.

*New York, N. Y.* During the academic year 1955-56, Professor N. S. Timasheff will be on sabbatical leave. He has been granted a Fulbright lectureship. He will lecture on general sociology and the sociology of law at the University of Groningen, The Netherlands.

*United Nations.* A new study, entitled *The Third Reich*, sponsored by UNESCO and the International Council for Philosophy and Humanistic Studies, has been published in the United States and United Kingdom.

In this study twenty-seven leading historians from France (9), Germany (9), the United States (4), England (3), Belgium and the Netherlands attempt to trace Nazism to its underlying causes and to place it in the historical setting from which it emerged.

The first group of essays deals with the philosophical forerunners of National Socialism in the nineteenth and twentieth centuries. The second attempts to analyze the circumstances — economic, social and political — which brought the Nazis to power in 1933. The third section is devoted to examinations of the political methods and techniques of the National-Socialist regime: the use of propaganda and anti-Semitism; economic and social policies; the role of the SS and the German fifth column in foreign countries; and the regime's policy toward the Catholic and Protestant churches.

This study came about as the result of a resolution passed by member states of UNESCO at its General Conference in Beirut in 1948, which stated:

A conference of leading authorities on the subject ought to be held in order to draw up a report on the methods and procedures used to propagate Fascism and Nazism in the period preceding the Second World War: this should help to make possible the identification of similar movements in the future, from the first moment of their appearance. The conclusions reached in this report ought to be made known as widely as possible.

At the request of UNESCO's Director-General, this study was carried out by the International Council for Philosophy and Humanistic Studies, which was founded under the auspices of UNESCO in 1949 and regularly receives a grant from UNESCO. The Council is composed of twelve international organizations in the field of philosophy and humanistic studies representing national societies in almost every country of the world.

*The Third Reich* is being published in the United States by Frederick A. Praeger, Inc., at 150 East 52nd Street, N. Y., and is available at all book-

stores at \$9.00. The British edition is being published by Weidenfeld and Nicolson, 7 Cork Street, London W. 1.

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A new edition of *Vacations Abroad*, published by UNESCO gives information about some 800 study tours, summer school sessions and work camps in more than 60 countries in Europe, Asia, Africa and the Americas.

This handbook, now in its seventh year, is designed for persons who wish to combine holiday travel with the study of a foreign country and its people. The 180-page book gives dates, places, sponsoring organizations, subjects of study and, in most cases, costs.

Many of the courses in summer schools are especially arranged for students of modern languages. The study tours provide programs with a general educational and cultural content, rather than organized study, and often include opportunities for time spent with families in the host country.

One section outlines opportunity in 34 countries for participation in voluntary work camps. The camps are made up of international teams of 20 to 30 young people working together on a project of social value which involves unskilled and semi-skilled labor. Through camp life, evening discussions and participation in community life they aim to encourage understanding and comradeship between young people of different nationalities, races and religions.

A section on special travel rates has been included in the handbook for the first time this year, to help students and young people travel abroad as cheaply as possible. A number of countries offer reduction in travel rates from 10 per cent to 50 per cent for educational study and travel, the handbook reports. This section also lists students and youth organizations which arrange low-cost travel on chartered planes or ships.

*Vacations Abroad* is available at all UNESCO Sales Agents at 75 cents a copy; in the United States, it can be obtained from the Columbia University Press, 2960 Broadway, New York 27, New York, and the United Nations Bookshop.

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A special reference volume describing all United Nations publications which have appeared since 1945 to help mark the tenth anniversary of the opening of the San Francisco Conference which drafted the UN Charter, has been published.

The 271-page volume, issued by the UN Department of Public Information, is entitled *Ten Years of United Nations Publications, 1945 to 1955*. It catalogues and briefly describes all UN publications and official records made available to the public over the last ten years. Its 2,252 publications range in price from the 10-cent pocket edition of the United Nations Charter to the "Yearbook of the United Nations" at \$12.50. These are among the 108 general publications issued by the Department of Public Information to report the work of the United Nations.

Sixteen other categories of specialized studies and reports describe 232 titles in the field of economics, trade, finance and statistics (including economy of Europe, Latin America, Asia and the Far East, and technical

assistance); 97 titles dealing with social questions; 136 in the international law and treaty series; 33 demographic studies; and 27 studies on trusteeship and non-self-governing territories. Other categories are transport and communications, human rights, atomic energy and armaments control, and narcotic drugs.

Also included are all official records of the United Nations which can be purchased in final printed form by the public; information concerning League of Nations publications; documents of the San Francisco Conference and the London meetings of the UN Preparatory Commission; mimeographed documents; visual material; and special information services relating to films, radio and television. The publications of the specialized agencies are *not* included.

The new reference catalogue of UN publications is obtainable from all UN sales agents at 50 cents per copy or equivalent in other currencies. In the United States mail orders should be addressed to: International Documents Service, Columbia University Press, 2960 Broadway, New York 27, N. Y. In Canada, to: The Ryerson Press, 299 Queen Street West, Toronto. In the United Kingdom, to: H. M. Stationery Office, P.O. Box 569, London, S. E. 1. Visitors to United Nations Headquarters may obtain the catalogue in the United Nations Bookshop.



## BOOK REVIEWS

BROTHER GERALD J. SCHNEPP, S.M.  
St. Mary's University, San Antonio 1, Texas

*A Guide to Catholic Marriage.* By Clement S. Mihanovich, Gerald J. Schnepf, S.M., and Rev. John L. Thomas, S.J. Milwaukee: The Bruce Publishing Co., 1955. Pp. viii+320. \$4.50.

There is no shortage of tracts, brochures, pamphlets, books, and even sets of books on marriage. There has been, however, a shortage of good books. *A Guide to Catholic Marriage* will help to fill this need. For here is a medium-sized volume which sets as its goal to cover "practically everything that man, religion and science know about marriage and family life" (pre-face). This reviewer is pleased with the degree of success achieved by the authors. Many topics, it is true, get merely a nod in passing; but the careful reader will certainly get an adequate introduction to Catholic marriage.

Divided into two parts—Marriage and the Family—the first part considers the current literature on marriage, then a chapter on courtship, then sex, the psychological and economic aspects, Church laws, mixed and interracial marriages and the legal aspects. The second part has six chapters on the family and related problems. The bibliography and footnotes will lead the scholar to deeper study while the ample index will make *A Guide* very useful.

In general, the style employed, even though by three different authors, is consistently engaging—frank and matter of fact, as becomes scientists, yet with a delicacy and respect as becomes Christians.

A minor point, perhaps even picayune, is this reviewer's objection to the use of the term "mate" when referring to the prospective spouse and marriage partner. It is acknowledged with regret that the term has been adopted into the family of sociological expressions. But it would seem much more fitting to speak of human beings in the marriage relationship as "partners" or "spouses" than to use this term which could well be left to the irrational animal kingdom.

The authors, nevertheless, have given us a book that can be used in the classroom as well as by the reader who must pursue the subject without a teacher. It will serve its purpose as a "Guide" to Catholic Marriage.

WILLIAM R. CLARK, O.P.  
*Providence College, Providence 8, R.I.*

*Sociological Theory, Its Nature and Growth.* By Nicholas S. Timasheff. Garden City, N.Y.: Doubleday & Company, Inc., 1955. Pp. xv+328. \$4.50.

This history of sociological theory deserves an enthusiastic reception. Other well-known works in the field supply more detailed and extended — sometimes more penetrating — critiques of the principal figures in the development of sociology. They do not provide, however, the perspective and clarity which Professor Timasheff achieves without "writing down" to the students for whose benefit he has appended several helpful study suggestions to his text.

Lest the title be found misleading, it should be mentioned that in the main the nature of sociological theory is treated as revealed in its growth rather than explicitly. In the author's words, this is "an inventory of the cumulative results" of theorizing, presented "from the genetic point of view" (p. vii). By purposeful drastic limitation of the peripheral aspects of theoretical systems, the recurring fundamental problems and the developments which have marked their examination are brought to the foreground. Inevitably, there will be disagreements about inclusions, classifications, and emphases. It would require disproportionate space, however, if this reviewer were to register his own rather minor differences with Professor Timasheff's interpretations. It is enough to remark that the latter are often so compact as to suggest the need for careful elaboration in course work. Balance, unity, and intelligibility, set forth as objectives in the preface, are achieved in high degree.

Timasheff follows Sorokin's definition of sociology as "the study of the general characteristics of all classes of social phenomena and of the interrelations between these classes" (p. 293). The principal parts of the book treat the development of the discipline in four periods: (1) that of the pioneers in the period before 1875 when — as later, for that matter — efforts were so often unrelated; (2) the proliferation of schools originating in the period between 1875 and 1900 when evolutionism was dominant; (3) the turn to empirical studies and psychological emphasis which characterized the first quarter of the present century; and (4) contemporary convergence in spite of variety in frames of reference. Reviews of the contributions of important theorists in these periods prepare the way for the final chapter which summarizes areas of agreement helpfully and realistically. The conclusion is optimistic, "the time should not be far away when all sociologists speak the same language and therefore share a real universe of discourse — which is a requirement of any science" (p. 299).

C. J. NUESSE

*The Catholic University of America, Washington 17, D. C.*

*Conflict; The Web of Group Affiliations.* By Georg Simmel, translated by K. H. Wolff and R. Bendix. Glencoe, Ill.: The Free Press, 1955. Pp. 195. \$3.50.

Simmel's early essays, later elaborated under the title *Sociology: An Enquiry into the Forms of Socialization* (1908), were

translated in part by A. W. Small at the beginning of this century. Although he was chiefly a philosopher of society and of history, Simmel's work was extremely influential in Germany, and initiated not only the formal school of Vierkandt and von Wiese, but directed interest in the sociology of knowledge and the "ideal type" developed by Max Weber. The valuable sociological insights provided by Simmel's analysis of social interaction became known to many sociologists only in 1925, with the appearance of Spykman's adaptation of his general theories, together with a translation of an essay on the *Philosophy of Money* dating back to the year 1900. The 1950 translation by Kurt Wolff of the major part, but not the whole, of *Soziologie* of 1908, with an ample introduction and bibliography, enabled American sociologists not familiar with German to see more clearly the useful aids provided by Simmel to the interpretation of research and the setting up of hypotheses. Now Kurt Wolff has translated a much quoted chapter on Conflict (Chapter IV of *Soziologie*) which did not appear in his 1950 volume, and Reinhardt Bendix provides a translation of an article on the solidarity provided by group affiliations, published posthumously in 1922.

A few of Simmel's examples belong so closely to the time in which they were written that they may be said to be past history which has not yet passed into general textbooks and hence into the general knowledge of history of his time; some of his examples are hardly pertinent today; some have been outmoded by later research, for example his remark about anarchy among the Greenland Eskimos (p. 89). Most of his analyses, however, are so keen, exhaustive, and original that they cannot but prove profitable reading. In his examination of conflict he gives reasons for believing that although conflicts may arise through the multiplicity of group affiliations, they result in better understanding and have a beneficial integrative force. Students will find it helpful to note his careful distinction between concepts, such as between jealousy and envy, conciliation and forgiving. Readers of this journal will be especially interested in his discussion of religion as a factor in multiple group affiliations (pp. 143-144; 157-162); in his idea that morality reduces conflict (p. 83) and especially in his notion that the value of celibacy in the Catholic clergy is to avoid the disharmony which might arise through their overlapping group affiliations of origin (p. 144).

EVA J. ROSS

Trinity College, Washington 17, D.C.

*How to Live with Your Teen-ager.* By Dorothy W. Baruch. New York: McGraw-Hill Book Co., Inc., 1953. Pp. xiii+261. \$3.75.

"Don't make rules that you know will only be broken. It's no use, for instance, to forbid necking. You know your young-

ster will neck after he's reached a stage of bolder interest boy-girl wise. Don't forbid him to talk about sex with other youngsters. He probably will talk about it anyway." There you have the only apparent deficiency of this otherwise helpful book: lack of a moral principle stronger than the one of least resistance. Parents are told that fear, anxiety, and shame of body enjoyment should have no place in their child's life; among those "body enjoyments" the author has included masturbation.

This is not the author's first book. It is replete with examples drawn from her experience as a consultant psychologist in individual and group psychotherapy. Parents who are bewildered by their teenager's behavior will probably derive comfort from merely reading of the exotic behavior of other teenagers.

There are three parts to the book. Part I offers suggestions to parents on how to improve general parent-child relations:

- 1) Understand him as a maturing individual; help him move ahead but do not push him. When he adopts the I-don't-care attitude, recall your own adolescent feelings.
- 2) Allow him enough freedom for gradual growth of independence. Help him feel he's worthwhile.
- 3) Be alert to how he may misinterpret facts, and how he may build on that false foundation. Let him know that you accept his good and his so-called "bad" feelings, and that you think no less of him. "Anger and the wish for body pleasure lie at the base of feeling 'bad.'"
- 4) Provide guideposts and adequate boundary lines so he doesn't do unwise things. Help him bring his feelings out into the open.
- 5) Prevent your own hopes, fears, and expectations from causing unnecessary conflict between him and yourselves. Teach him to acquire control of feelings so as to express them only in certain ways, at certain times, and in certain places.

Part II deals specifically with sex. Parents are told to ease their teenager's anxieties about sexual feelings. To do this, the parents must: 1) try to understand more about their child's sexual fantasies in earlier years, and 2) provide the sex education which has been omitted.

Part III gives answers to a variety of questions. For example: If your child is adopted, tell him the fact. If you—the parent—have been separated or divorced, tell your teenager the facts of the case. Encourage emotional education in school.

Pen-and-ink sketches and a subject index complement the text. Perhaps the best over-all sentence is: "There will be more chance of your teenager's accepting what you say about *how he should act* when you have accepted what he says about *how he feels*."

THOMAS TRESE, S.J.

*West Baden College, West Baden Springs, Ind.*

*The Image of God in Sex.* By Vincent Wilkin, S.J. New York: Sheed and Ward, 1955. Pp. 7+88. \$1.75.

Catholic sociologists and research specialists are constantly seeking advice and guidance from Catholic philosophers and theologians in their concurrent area of interest — social philosophy. Guidance is constantly sought in finding answers to such questions as "what is the value and place of Existentialism for Catholics in the field of social science?" What are the dangers for Catholics in using Existentialism as a basic philosophy? What is the metaphysics of community? What philosophic concepts are necessary to understand, measure and evaluate group life, community activity and social change? What inherent errors in philosophy and technique are to be found in such reports as those issued by Dr. Kinsey on sex behavior?

In the latter area Father Wilkins has written a splendid treatise entitled "The Image of God in Sex." This well known Catholic theologian has presented a clearly written account of the theological concept of sex, thus providing a good introduction to the study of sex and the institution of marriage for both students and teachers of sociology.

Father Wilkins points out that the fascination of sex attracts the attention of the wise men of every generation. The instruments of science are engaged in the attempt to get to the bottom of the mystery and satisfy the demands of this universal curiosity. Modern research is downward toward matter. Man is considered as the latest achievement of evolution. Sex is considered something low and base that "needs to be sublimated if all the mud stirred up by the Freudian rakes is to be allayed and mental health and human dignity preserved" (p. 10).

Theology proves, however, that sex is not something that derives from the sub-human. It is a reflection from on high. Sex is God's idea. In six interesting chapters Father Wilkins traces the development and content of the Catholic concept of sex, marriage, the role of the Nuptial Mass, the pitfalls of mixed marriage, the duty of parents, the blessing before childbirth, and the role of Christian education.

The Christian value-judgement on sex is that sex is the divided reflection at the creature-level of fruitfulness which God has in unity; parent and child group in the pattern of the Trinity and all creation is held together by the gyroscopic pull centered on the Creator.

WILLIAM L. WILLIGAN

*St. John's University, Brooklyn 6, N.Y.*

*Isn't One Wife Enough?* By Kimball Young. New York: Henry Holt and Company, 1954. Pp. ix+476. \$6.00.

Professor Kimball Young, one of the grandsons of Brigham Young, felt he had to write the social history of the Mormon aberration known as polygamy. For three quarters of a century the Mormon system of polygamy went through a metamorphosis of growth, fruition and then final dissolution. The first part of this study treats three different views of Mormon polygamy:

one, "the view of the antagonistic Gentiles who regarded plural marriage as a social cancer of the most dangerous variety; two, the belief of the faithful Mormons that their system was divinely ordained and hence completely proper; and finally, the third view presents a description of polygamy as it operated in day to day living."

The next eleven chapters supposedly present a psychological analysis of "how the spouses got along, how the children made out, and how the routine life of a rural family developed." The story is then brought up to date by a discussion of the public controversy that arose over the suppression of Mormon polygamy. Professor Young believes that public indignation against the Mormons increased after popular interest in the anti-slavery crusade was eliminated by the passage of the 13th Amendment.

The methodology employed leaves much to be desired. The unidentified interviews of 75 families furnish the basic raw data upon which universal generalizations concerning Mormonism are presented to the reader. Samples of such a limited size place a premium upon the objective validity of the research. The final chapter entitled "Polygamy, Mormonism and the Larger Society" is very weak. An odd mixture of personal opinion, bad philosophy, and gratuitous statements not based upon the social data presented, vitiate any value found in the previous chapters. Professor Young concludes that the danger to American society was not from the aberration of polygamy but from "the rigid authoritarianism of Mormon dogma and practice" (p. 443). The author then proceeds to explain that sexual and spiritual ecstasy may be mutually identified (p. 445). He finally concludes on the same page that "the Mormon plurality of wives provided a moral sanction for variationism which probably had much to recommend it" (p. 445).

WALTER L. WILLIGAN

*St. John's University, Brooklyn, 6, N.Y.*

*Sociological Studies in Scale Analysis.* By M. A. Riley and Jackson Toby. New Brunswick: Rutgers University Press, 1954. Pp. viii+433. \$6.00.

A tough mind will find that this report of the Rutgers Research Group proves that the generalized Guttman cumulative scale can be organized to reflect the group primarily as a system and the individual participant secondarily. The sociological emphasis is manifest in their basic hypothesis: group relations constitute a significant variable in determining the acceptance, rejection, or distortion of communicated messages. Following the suggestions of Parsons and Merton to develop theoretically sound categories that have empirical meaning and the possibility of observation verification, the authors explore both conceptual and mathematical models.

Part I delineates the nature and types of scales using a status study of scout troops. Great insight is evidenced in Part



II wherein combined scales, including attitudinal and behavioral indexes cross-tabulated, offer depth to such usually nebulous concepts as status, consensus, reputation, and so on. Part III studies structures behind generalized scales and given dimensions of action. A manual of procedure is given in Part IV with work sheets, methods of tabulation, and scale development.

Fine conceptual derivations, however, are often given less rationalized operational definitions. The assumption that school groups are socially integrated needs further verification. Constant reference to later chapters recommends a reshuffling of sections for more logical understanding. It must be said, however, that a sound research scholar will profit greatly by the study of this advanced work of the Rutgers team.

DONALD N. BARRETT

*LaSalle College, Philadelphia 41, Pa.*

*Aspects of Culture and Personality: A Symposium.* Edited by Francis L. K. Hsu. New York: Abelard — Schuman, 1954. Pp. xiii+305. \$4.00.

People must speak the same language in order to understand one another. This is one of the difficulties faced in this symposium on Anthropology and Psychiatry held in 1951 under the auspices of the Wenner-Gren Foundation. The purpose of the conference was laudible and lofty: to integrate knowledge on culture and personality as found in the diverse disciplines of psychiatry, sociology, psychology, and anthropology. Problems of communication and integration cannot be solved by one or many conferences of this nature, but the very fact that leaders in these disciplines are willing to come together and discuss their common problems augurs well for further co-operation, if not for ultimate success.

Many facets of the general topic were treated at this conference, but the value of the various papers is spotty and uneven. Ralph Linton's treatment of the present state of our knowledge about society, culture, and the individual is one of the best offerings of the symposium; while Dr. Yacorzynski's paper on the nature of man is wandering and erroneous. In this latter exposition there can be found a misrepresentation of the doctrine of original sin, an identification of Rousseau's teachings with that of Christianity and the use of such misnomers as "theological philosophy." The other papers of the conference acquaint us with such topics as personality development in Amish children, the characteristics of the Chinese in Hawaii, new psychiatric and anthropological conceptions of neurosis and normality methods of approach to the study of human behavior and combat neurosis. While agreement can be found among the participants in some areas, the reader may be surprised at the strong disagreement expressed in the discussion following the presentation of the various papers. For example, the remarks made by Jules H. Masserman on Dr. Henry's paper,



"The Problem of Invariance in the Field of Personality and Culture" are so critical as to be almost directly contrary to everything proposed by Dr. Henry.

Perhaps, it is premature to expect greater semantic agreement, more successful systematic integration and a wider consensus in methodological approach among the various disciplines. A step in the right direction, however, could be taken at conferences of this kind, if, as it was suggested by several participants, technical language was eschewed in favor of plain speech and problems were approached cooperatively by persons from different disciplines. Although the actual accomplishments of the conference appear to be negligible, the individual participants undoubtedly profited much in the learning of new facts and by an exchange of ideas.

JOSEPH L. LENNON, O.P.

Providence College, Providence 8, R.I.

*Contemporary Social Issues.* By Raymond L. Lee, James A. Burkhardt, and Van B. Shaw. New York: Thomas Y. Crowell Co., 1955. Pp. xv+864. \$3.95.

The interdisciplinary approach has been used in producing this new kind of survey. The results of four years of experimentation by a professor of citizenship (Lee), a professor of political science (Burkhardt), and a professor of sociology (Shaw) are found in this text for the "social studies course."

The plan of the book is as follows: under each of twenty-eight "issues" or questions is a number of particular answers drawn from the words of more than one hundred persons. As an illustration, take "Problem 7: Political Parties—Purposeful or merely Partisan?" This statement is followed by six selections each with its own specific title: "American Political Parties," by Finer; "The Parties and the Union," by Agar; "The Democratic Party: A Case History," by Fischer; "The Republican Party: A Case History," by Webb; "Toward Party Government," by Burns; and an anonymous article from *Fortune*, "Political Parties and the Need for Moral Leadership."

Thus the procedure is from the general to the particular, and with that technique no one would seriously disagree. But if the following words, taken from the preface, are an accurate and adequate expression of the educational philosophy of the editors, there is certainly room for discussion: "Since no pat answers are given — since there is no final voice of unimpeachable authority — the student is encouraged to participate in discussion. The class becomes the testing ground for his own thinking."

Every teacher knows that discussion makes for lively interest in the classroom and that helps develop alertness of mind and facility of expression in the student. But it is no guarantee of accuracy or truth. The voice of authority is needed, especially for the youthful beginner in any science. The mature re-

searcher, well grounded in principles, can be trusted to arrive at valid conclusions for he hears his own voice of authority.

The editors have done a creditable job in collecting pertinent statements by important people on a variety of questions. A summary is presented at the head of each article for those who must "read while running" to cover the vast literature. A detailed index of eighteen pages rounds out this very useful and informative volume. It will be welcomed by the teacher of social studies as well as by the student beginning the social science concentration.

WILLIAM R. CLARK, O.P.

*Providence College, Providence 8, R.I.*

*Introduction To Social Welfare.* By Walter A. Friedlander  
New York: Prentice-Hall, Inc., 1955. Pp. xvii+683. \$9.00.

In this speedy age many textbooks have a short period of useful life. That fact does not negate the value of today's academic production. It is simply the reality of our times wherein new forms and contents emerge quickly and become a necessary part of our standard knowledge and understanding. Ultimately the value measure of a textbook is posed in this question — Does this textbook present up-to-date content or new form or both?

In the social service field there is more in the way of new form than in the way of new content. New content depends on generative research, and in the field of social work this type of research is tremendously intricate and extensive. Consequently, new texts in the field of social service have their greater weight in the area of new form.

In this work, however Friedlander portrays some new content and a very logical and fresh form. He brings out the roots of our present American welfare system and sets up the sequential pattern which clearly links the past and the present in our thinking and practice.

The author declares that this work aims to serve three groups: citizens who are active in welfare, employees of welfare agencies, and students aspiring to professional careers in social welfare. For the latter especially this book is recommended. Faculty members in professional schools for social service spend many valuable teaching hours on material which might be covered in college preparatory work; if this book were used in senior undergraduate classes some of that difficulty would be eliminated.

LUCIAN L. LAUERMAN

*Catholic University of America, Washington 17, D.C.*

*The Process and Effects of Mass Communication.* Edited by  
Wilbur Schramm. Urbana: University of Illinois Press,  
1954. Pp. 586. \$6.00.

We have no comprehensive textbook for an undergraduate course on mass media of communication. There exist a few good books on some of the media; there are others which study communication with special reference to public opinion. The best books of more general nature in the field have all been produced by our author, the eminent director of the Institute for Communications Research at the University of Illinois. He edited one in 1948; it was followed by a book of readings under the title *Mass Communication* in 1949, unfortunately now out of print.

The book under review does not replace the 1949 book since it does not contain facts and figures nor important documents. But it does contain so many selections of the most recent important studies that it will serve as an ideal approach to the field for many years to come.

The introductory chapter by Schramm himself on the process of communication familiarizes the reader, even the untrained one, with the nature and basic questions of communication. Each of the following six chapters is preceded by a short explanatory note by the editor, thus giving meaning to the selection and to the order in which it is presented. One of the sections deals with the audience or readership and tries to show why people give attention to mass communication. Another is given over to the study of how messages are received and interpreted and understood. It is in line with the title of the book that effect analysis has been accorded a large share of space. The fact that the receiver of mass communication is not the individual as such but man inasmuch as he belongs to a group has led the editor to gather in a separate chapter five selections of special interest. The last section examines international communication.

In justice to the editor it has to be mentioned that the volume was originally prepared to serve the United States Information Agency which needed material for the training of its new employees. Hence there is a slight overemphasis on communication to other cultures and on international communications research. But enough balance has been preserved to make the collection valuable for every student, teacher, and researcher of communication. A limited but well chosen bibliography helps the reader to go ahead with his studies after he has been started on his way by Schramm's book.

RUDOLPH E. MORRIS

*Marquette University, Milwaukee 3, Wis.*

*Techniques That Produce Teamwork.* By Warren H. Schmidt and Paul C. Buchanan. New York: Arthur C. Croft Publishing Co., 1954. Pp. iv+75.

Social scientists are steadily adding to our store of knowledge concerning the needs and motivations of individuals and

the conditions that help them become apart of a work group, a social group, or the larger community group.

*Techniques That Produce Teamwork* includes some well-tested principles and procedures illustrated by concrete examples. These are simply stated to guide the executive with developing his staff to operate at the highest capacity; to show initiative; to assume responsibility; and to share in decision-making without jeopardizing the position of the executive.

Among the most valuable suggestions to the executive are those which deal with the analysis of the situation previous to the initiation of change. They include a careful analysis of what needs to be done; the establishment of a clearly defined goal; and analysis of the cost of change; and an investigation of the motivations for teamwork.

Communication appears to be the common denominator of the total operation. With this in mind it would seem that too little attention is devoted to communication as a special technique although the subject is treated by implication throughout the book.

Because of its simplicity, directness, and lack of highly technical terms, this little book could be used to advantage as a handbook for workshops and as a common-sense approach and motivation to further study in the field of human relations.

THEO M. SHEA

*Saint Louis University, St. Louis 3, Mo.*

*The Catholic Emancipation Crisis in Ireland, 1823-1829.* By James A. Reynolds. New Haven: Yale University Press, 1954. Pp. viii+204. \$3.75.

How much effect did the Catholic Association in Ireland, operating from 1823 to 1829, have in bringing about the passage of the Catholic Emancipation Act by the British Parliament in the latter year? That is the question that Father Reynolds has attempted to answer. This Association, asking only a penny a month from its members, cemented the masses of the people as nothing else had been able to do, to the principle of equal religious rights for the Irish. The handicaps under which the Irish labored as a result of the penal laws passed between 1695 and 1746 are fairly well known. Barred from holding any municipal office, from sitting in Parliament, from entering the army, the navy, or the teaching profession, Catholics were likewise handicapped in many other ways. They had to obtain permission even for holding funeral services, because the cemeteries had passed into the hands of the Protestants.

There was certainly ample reason for armed insurrection but Daniel O'Connell was opposed to the use of force, fearing that it would accomplish nothing permanent. Instead, he favored the more or less passive but very real resistance expressed by attachment to and support of the Catholic Association. He himself was elected to Parliament from Clare in 1828, with the

result that Wellington and Peel then convinced Parliament and George IV that Catholic emancipation must be granted, as it was on April 13, 1829. This carefully prepared account, based upon the author's doctoral dissertation, shows how the Catholic Association created a mass movement which extended down to every parish and which created a sense of national solidarity. The pressure that it was able to exert upon the British government, together with the threat of revolution, finally brought about the passage of the emancipation measure. For anyone who wishes to understand clearly what was taking place in Irish political life in the 1820's, this excellent volume is strongly recommended.

PAUL KINIERY

*Loyola University, Chicago 11, Ill.*

*Without the Chrysanthemum and the Sword.* By Jean Stoetzel. New York: Columbia University Press, 1955. Pp. 334. \$4.00.

From the title *Without the Chrysanthemum and the Sword*, it is easy for the reader to connect this book with Ruth Benedict's famous work, *The Chrysanthemum and the Sword*. In reality, the two works have very little in common either in the "spirit of inquiry"—the present study is interested only in the study of the attitudes of youth in post-war Japan—or when viewed from their respective emphases on methodological tools.

At the end of 1951, Unesco asked Jean Stoetzel, a French sociologist, and his associate, an expert in Japanese language and literature, to undertake the investigation. The research team relied mainly on the facilities and data of the National Public Opinion Research Institute which was established in Japan in 1945.

In the course of securing data, about 100 individuals were interviewed and tested. The subjects, an equal number from each sex, were selected from five geographically and socially contrasted groups. Each was given three one-hour sessions on three consecutive days. The test consisted of narrative or preferably visual themes, directed but somewhat free discussion, and finally, an account of the subject's psychological evolution from childhood to the time of interview.

The book can be divided into two main parts. The first gives a general description of the country and the people, a description of Japanese youth, and a report of the political, economic, and social reforms of postwar Japan.

The second part is undoubtedly the focal point of interest. It undertakes the task of exploring the attitude of the people in Japan toward the West, the war, the Emperor, the attitude of youth on political and public issues, family relationships, concepts of religious consciousness and morality, opinions with regard to the freedom of courtship and marriage, and issues such as sex equality and so on. The last chapter deals with the new

value system of the younger generation and characteristics of personality traits.

As a whole, this book has answered the need for a "scientific" inquiry into the attitudes of youth in postwar Japan. It is a socio-psychological rather than the ethnographical approach employed by Benedict. It also emphasizes the importance of quantitative analysis, which the earlier work seems to have neglected. On the other hand, the report is handicapped by the relative lack of insight into the Oriental mind and values, particularly apparent in the last chapter. Fortunately, Stoetzel has carefully avoided highly speculative statements.

WILLIAM THOMAS LIU

Nazareth College, Louisville, 3, Ky.

*Schools in Transition.* Edited by Robin M. Williams, Jr. and Margaret W. Ryan. Chapel Hill: The University of North Carolina Press, 1954. Pp. xiii+272. \$3.00.

On May 17, 1954, when the Supreme Court decision ruled that race segregation was unconstitutional, many communities had already desegregated a number of their schools. In their book, R. M. Williams and M. W. Ryan have assembled the reports of the experiences in desegregation of twenty-four distinct communities in six states, namely: New Jersey, Ohio, Illinois, Indiana, Arizona, and New Mexico. The content of this work is based on nine reports of field research prepared by ten scholars representing various universities, such as Purdue, Oberlin, Fisk, Northwestern, and Cornell. *Schools in Transition*, which is the second volume of the Ashmore Project financed by the Fund for the Advancement of Education, may be said to equal in importance its predecessor, Harry S. Ashmore's *The Negro and the Schools*.

This study is divided into four parts: (1) a brief historical background; (2) a report on the case studies of thirteen communities requiring desegregation; (3) the examination of the data of eleven communities permitting desegregation; and (4) the presentation of valuable information to communities that need to prepare plans for desegregation.

The methods and techniques that were successfully employed in the different communities were many and varied. In the thirteen communities in which desegregation is mandatory, school officials, citizens' committees, All-Out-Americans, newspapermen, a number of private agencies, the NAACP, all contributed to reduce interracial tensions. On the whole, there were few unpleasant incidents; only in Cairo, Illinois, was there violence, but no bloodshed. In two communities the rezoning of cities and the grading of schools were effective methods used. In the eleven communities where permissive desegregation was in order, advanced preparation and explanation offered to the citizens, an appeal to reason and to the democratic process, full cooperation of both races, and straightforward leadership were



essential parts to the peaceful implementation of the Supreme Court decision.

*Schools in Transition* is a study of facts presented without bias and prejudice by two Southerners. Because of its objectivity, it is recommended to all who are interested in plans for an orderly transition from segregation to desegregation. The teacher, the lawyer, the official, the parent, the taxpayer, and particularly the decision-makers will find this work helpful in the preparation of public programs which aim at a racially integrated school system.

SISTER MARIE AGNES OF ROME, P.M.

Rivier College, Nashua, N.H.

*Principles of Criminology*. By Edwin H. Sutherland and D. R. Cressey. Boston: J. B. Lippincott Co., 1955. Pp. viii+646. \$6.00.

*Principles of Criminology* by the late Professor E. Sutherland is one of the best textbooks in the field. The appearance of a fifth, posthumous, edition, prepared by Professor Donald R. Cressey is welcome since, in criminology, factual data change so fast that every volume appears out-of-date a few years after publication; in this case, the preceding edition had been published eight years ago. Of course, Professor Cressey has incorporated recent figures and developments in theory and practice; but he has done much more. In the fourth edition the differential association theory of crime causation, personal to Professor Sutherland, was rather superimposed on more conventional statements and formed Chapter One of the book. Professor Cressey has given it a more appropriate position, after three chapters introducing the student into the field, and, what is more important, has carefully rewritten almost all the chapters to make the theory work. In the new edition it seems to be more plausible than it had been.

Another important improvement consists in singling out a general theory of punishment and subsidiary treatments of criminals. The comparison of the chapters devoted to individual measures with their counterparts in the penultimate edition displays, on the one hand, a significant advance both in the theory and practice of punishment and, on the other hand, the possibility of integrating penology with criminal etiology much better than it is commonly done. The addition of a new chapter on the prison community is also welcome.

It is however regrettable that, in a survey of other theories of crime causation, Professor Cressey has not amended an error persistently recurring in American criminology. The sociological theory in criminology is traced back to 1915, the year when Healy's *Individual Delinquent* appeared. But in Europe, since the middle eighties, there existed a brilliant sociological school led by von Liszt (Germany), Prins (Belgium), van Hamel (Holland), and Foinitsky (Russia). Tarde who is mentioned in the



volume under review (erroneously, he is called de Tarde) was not a sociological, but a psychological criminologist and, in a certain way, was a predecessor of Sutherland since he emphasized imitation in criminogenesis. The members of the sociological school created an International Criminological Association which organized yearly conventions and promoted advance in criminology and penology. The basic propositions held by the school differ but little from those which, on pp. 56-8, are offered as a summary of the views of the sociological minded criminologists in America. It is also regrettable that Donald Taft's cultural theory of crime causation is not discussed.

These shortcomings do not however affect the high value of the volume. Beyond doubt, it will be widely used in teaching.

N. S. TIMASHEFF

*Fordham University, New York 58, N.Y.*

*Contemporary Correction.* Edited by Paul W. Tappan. New York: McGraw-Hill, 1951. Pp. xvii+434. \$5.50.

The editor of this symposium, a lawyer and sociologist, outlines, in the first of twenty-six chapters, the acceptable objectives of correctional procedures in a democratic society. Fundamental is the maintenance of the delicate balance between efforts to protect society and the equally demanding right of the individual to be protected against injustice. (Inherent difficulties in resolving this dilemma are, of course, abundantly illustrated in the literature. For example, criticism has recently been directed against the tendency in judicial-correctional procedure to substitute a vague clinical diagnosis for traditional justice as attempts are made to cope with special offenders, notably the juvenile and the "sexual psychopath".)

Dr. Tappan continues his statement of objectives by citing more immediate goals for the correctional field — deterrence: "... penal law is ... deterrent in intention and effect" (p. 8); incapacitation: "... close confinement of those whose crimes have evidenced their threat to community welfare" (p. 9); rehabilitation: "... conditioning ... the offender's attitudes and habits ... to restrain him from persisting criminality" (p. 12). Much less acceptable to him are the goals of retribution and social reconstruction. In addition, he rejects the ideas that criminals, as a group, are psychologically ill, that successful rehabilitation depends upon the development of some single technique of psychiatry or case work, and that the incapacitative and deterrent objectives of correction can give way to an exclusively rehabilitative goal. He also reaffirms the belief that the prevention of crime and the reeducation of the offender are not the exclusive provinces of any particular caste of experts.

The remaining chapters, written by persons trained in law, sociology, education, medicine, psychology, religion, social work, and other fields, deal competently with such diverse topics as: correctional statistics, training the correctional worker, clas-

sification systems, reception centers, youth authorities, custody and discipline, group therapy, prison architecture, juvenile detention, and probation and parole. They provide ample evidence that American correction is truly a blending of many different specialties.

In sum, the symposium presents a well developed formulation of guiding principles and a description of the better practices in effect in the correctional field today. Contrasted with much mid-20th Century correction, however the volume underscores the tremendous lag between what we are doing and what we *ought* to be doing to combat crime.

JOHN M. MARTIN

*University of Notre Dame, Notre Dame, Ind.*

*The City — Urbanism and Urbanization in Major World Regions.*

By Rose Hum Lee. Chicago: J. B. Lippincott Company, 1955. Pp. viii+568. \$5.50.

Man's tendency to cluster in urban centers is worldwide. Yet generally our knowledge of western metropolitan life is more adequate than our information about Asiatic or African communities. Rose Hum Lee's contribution is of importance to sociologists, therefore, because it supplies relevant data on social change as reflected in urbanism and urbanization in the major world regions.

Although data relating to Russian cities are lacking, the material on the historical and contemporary European, Asiatic, and African communities is well selected. Of interest, too, is the program of the People's Government to move cities inland during this seventh period of urban development in China. There authorities scrutinize the content and theory of social science subjects and in some cases eliminate them from the curriculum.

Class lines in the west and elsewhere show up in group activity. Religious participation is one example. Membership in a variety of groups is another. The classification of associates is one that will stimulate student interest in this phase of urban behavior patterns.

If used, the text must be supplemented for data on American health and welfare services, the influence of fashion and advertising, the increase of suburban shopping centers, the growth of the Do-It-Yourself movement, the effects of the trailer population on the periphery of cities, the extension of the network of superhighways, the industrialization of the south, the results of automation, and the pressure of Civil Defense needs.

Although the chapters on the family and religious organization are not entirely satisfactory, the organization, content, and format of the book as a whole show the author's skill in textbook writing. The style is clear, concise, and readable. At the end of the chapters are a summary, list of discussion topics, suggested projects, and selected readings. Throughout are useful tables, some pictorial statistics, maps, and illustrations.

Teacher and student alike will find *The City* to be a useful work of reference as well as a good textbook.

MARGARET MARY TOOLE

Lenox, Mass.

*Social Structure and Personality in a City.* Vol. I. Edited by O. A. Oeser and S. B. Hammond. New York: The Macmillan Company, 1954. xxii+344. \$4.50.

*Social Structure and Personality in a Rural Community.* Vol. II. Edited by O. A. Oeser and F. E. Emery. New York: The Macmillan Company, 1954. Pp. xiii+279. \$3.75.

That Australian urban and rural life have many things in common with life in our own United States is amply illustrated by the two-volume study carried out as a Unesco project by staff and students of the Department of Psychology at the University of Melbourne. Both volumes, one studying the urban pattern and the other the rural, consider attitudes and prejudices ranging from international relationships through assimilation and stratification to the most minute and intimate of those of the family.

Numerous tables illustrate the novel techniques used and summarize clearly the results of the interviews. Special emphasis is given to child study in both volumes and appendices give in detail the points covered. The small family is favored; the two-child family in the city and three or four-child in the rural area is considered most desirable.

Social psychologists should find these studies both interesting and instructive when used as comparative studies with native groups. Even though the authors mention that their aim is to stress the ideologies, family, and school, rather than the organs of social control, the church and the law, it is to be regretted that so little attention is given to the influence of religion since in a socio-psychological study which aims to include the forces influencing the individual and the group the religious factor should not be minimized.

SISTER M. ELOISE JOHANNES, PH. D.

Marymount College, Salina, Kan.

*Theory and Practice of American Foreign Policy.* By Morton Gordon and Kenneth N. Vines. New York: Thomas Y. Crowell Co., 1955. Pp. x+562. \$2.95.

*Power Through Purpose.* By Thomas I. Cook and Malcolm Moos. Baltimore: The John Hopkins Press, 1954. \$4.00.

How close political science is to sociology and to what an extent sociological and anthropological viewpoints are taken by political scientists becomes evident if one looks over the content of the first of these books which is the most recent anthology of readings in political science. A highly original selection of texts it is. One main chapter "The American Approach to Interna-

tional Politics" offers 14 texts, from Washington's Farewell Address to Morgenthau's defense of his "realistic" position. Underlying the various attitudes toward the goals of American foreign policy are ideologies which cannot be understood unless one sees them in the context of the general social situation.

Another chapter, "Forces That Shape Decisions," appears like an illustration for that branch of sociology which studies the decision-making process (the "policy sciences"). Whoever teaches political sociology or comes in touch with this field should not neglect this new Reader. On the other hand, it is to be hoped that political scientists studying our foreign policy problems in the spirit of the approach chosen by our authors will realize that they and their students need sociological background knowledge. This book can definitely help to advance the "integration" of the social sciences.

*Power Through Purpose*, written by two competent political scientists, tries to develop principles for the conduct of our foreign policy. The subtitle—the realism of idealism as a basis for foreign policy—appeals to sociologists who have learned to understand the function of ideas and ideologies and who know how to evaluate the definition of a situation. The thesis of the authors is that America has a "special mission . . . to champion in the world the lasting ethical insight of Western civilization." Hence it is in the nature of American interests to be opposed to a policy which follows the "national interest" doctrine. But the authors are poor defenders of their position. First, they do not distinguish between what is and what ought to be; i.e., between the actual power of our ideals in the world and our wishes that the other nations should accept them; second, they do not do justice to the Morgenthau thesis and are therefore fighting arguments which have not been advanced by their opponents. There is nothing to be found of a "dynamic new proposal for the conduct of American foreign policy" (as the jacket announces).

If one wants to assign the right place to the higher values and principles in international relations one should clarify and not confound issues. A sentence like "we must become aware that the dynamo which generates power is ethical appeal," is meaningless. Some sociological knowledge would have helped the authors to better understand under what conditions and how ideals are casual elements in the process of power formation.

RUDOLPH E. MORRIS

*Marquette University, Milwaukee 3, Wis.*

*Fundamentals of Government.* By Henry J. Schmandt and Paul G. Steinbicker. Milwaukee: The Bruce Publishing Company, 1954. Pp. v+507. \$4.50.

The "fatal deficiency" of textbooks designed for a basic course in the principles of government is that "some of them simply ignore the problem of morality and moral standards in public

affairs." The authors highlight the need, in our atomic world, for a sound philosophical approach to the study of politics and government. In this introductory text they attempt to alert the beginning student to the important realization that the "natural law" is the paramount "fundamental" in any study of government.

Subdivided into eight parts, the chapter planning and content enables one to make a precise and orderly investigation of government, not only as it is, but as it "ought to be." Parts one through four are concerned primarily with a subjective inquiry into the values and goals that must be considered to properly study government. The authors do not believe the empirical approach precludes one from reasoning about "... the nature and end of the state and the ethical values it embodies. . . ."

. . . politics and government must be based on Christian principles of morality and humanism—on the immutable natural law—if they are to meet the terrifying challenge of modern times. Politics without morality is like a human being without conscience (p. 12).

Parts five through eight deal with the area generally referred to as "political science." The forms and structure of governmental processes are presented and discussed.

My only criticism is that this publication will not receive the wide distribution it deserves. Due to the authors' "philosophical basis" that a study of the natural law is and "... must be the starting point and the axis around which the study of government and politics must revolve"; the use of this text will no doubt be limited to Catholic educational institutions. This is unfortunate, for those students outside the sphere of Catholic influence would profit greatly by such an approach. Schmandt and Steinbicker give purpose and meaning to the study of government, and successfully avoid the "fatal deficiency" of a strictly impersonal, empirical analysis.

FRANK L. MANELLA

*Florida Children's Commission, Tallahassee, Fla.*

*Big Business in a Competitive System.* By A. D. H. Kaplan. Washington, D. C.: The Brookings Institution, 1954. Pp. xii+269. \$4.00.

Will our free enterprise system be destroyed through the development of an industrial totalitarianism resulting from the control and monopolization of our economy by the mammoth business corporation? The book under review is significant because it attempts an empirical examination of this question—the effect of the growth of big business on the American economy.

The initial problem faced is the difficulty of setting up valid reference points by which one might judge whether big business has decreased competition and free enterprise. Our economy has never been completely competitive. While public policy has

been predicated on the general assumption that competition is desirable and monopoly undesirable, there is ample evidence of public policies directed toward protection against the uncertainties of a completely competitive market. This does not mean that free enterprise has been abandoned, but it does mean that a discussion of the compatibility of big business with a competitive system must reckon with the existence of conflicting objectives. In other words, the effect of large-scale industry on our economy must be considered against the background of the socio-economic situation within which it operates rather than an ideal system such as the classical concept of the competitive market. In this manner the author commits himself to an empirical analysis.

After a survey of the available information on the effects of large-scale industrial enterprise on employment, concentration of production, concentration of sales, and financial power, the author concludes that the notable feature of the structure of our economy is the wide variation in the character and number of economic opportunities and of means to exploit them. He asserts that the structure of the industries and the markets within which big business operates is appropriate to dynamic competition. Further, in reference to the competitive performance of big business, he concludes that the market still exerts the determining influence on big business and that through innovation price competition still exists. He sees the American industrial giant as still primarily a competitor producing for the market and he infers that until big business loses this emphasis we will have a competitive free enterprise system.

The author's final conclusion is that:

In our economy big business undertakes the major role of coordinating individual efforts and resources into collective achievement. This is a function that must be undertaken under modern technology, whether by private enterprise or by the state. In the United States it has been possible so to mix dispersion with centralization that the major job can be left to private competition, under government regulation. Big business has not merely been kept effectively subject to a competitive system; on the whole it has also made an essential contribution to its scope, vitality, and effectiveness (p. 248).

While the reviewer does not feel that this study constitutes a definitive answer to the basic question of the pattern of economic change in the American economy, he does feel that it is a significant step in the direction of the empirical analysis of the changing American economy. And it is this type of analysis alone which can illuminate the problems of economic change and furnish answers to our questions concerning social change.

JOHN E. HUGHES

*University of Notre Dame, Notre Dame, Ind.*



*Human Relations in Small Industry.* By John Perry. New York: McGraw-Hill Book Co., Inc., 1954. Pp. x+313. \$5.50.

"The purpose of this book," the author tells us, "is to help the head of a small . . . business understand and meet some of the human relations problems that arise" (p. v). It is, he says, a book of experience which "will tell the social scientist nothing he doesn't know" (p. vi). While modesty is appreciated, the author is wrong in his assumption that he has nothing to offer to the theorist. His easily readable book is chock full of sociological case studies and material that can be used for illustrations in courses on industrial sociology, labor relations, personnel administration, and industrial psychology. It is really a very vivid presentation of causes of poor working relationships, giving at the same time convincing counsel in regard to improving inter-human communication and building a sound human relations program in small establishments. Even college presidents, deans, and department heads might profit from reading this book!

Though the author seems to be primarily a management consultant in human relations, he demonstrates a fine grasp of the "labor" side of the problem.

At times one wonders whether this book has been talked into a recording machine and then transcribed. It gives the impression of being a series of speeches addressed to an audience somewhat adverse to theory or unable to follow a theoretical presentation. Occasionally, questions are asked without being formally answered. Sometimes an idea is not systematically followed through, not because the author is unable to do so, but because his overflowing enthusiasm has led him to be ahead of himself. From the purpose of the book and the approach chosen, it is not surprising that it has very few footnotes, carries quotations without giving the exact source, and in the bibliography purposely omits technical publications "by special scientists for social scientists." It makes stimulating reading.

FRANZ H. MUELLER

*College of Saint Thomas, St. Paul 1, Minn.*

*Automobile Workers and the American Dream.* By Ely Chinoy. Garden City, New York: Doubleday & Company, Inc., 1955. Pp. xx+139. \$3.00.

Horatio Alger's heroes, "log cabin to Whitehouse," and kindred notions popularly embody the great American dream. This revealing study explores the dream in *Autotown* a mid-western city whose chief business is the manufacture of this rather typical American product. It is done after the manner of *Middletown* and the author acknowledges his indebtedness to Professor Robert S. Lynd who should be justly proud of this his "brain grandchild".

Since automobile production started, roughly at the beginning of this century, America has undergone very significant



socio-economic changes. Within this industry itself, mass production and the deadening "assembly line" have reduced to the vanishing point the opportunity for the exercise of ingenuity or individuality. Unionization, the hope of the worker, has proceeded in this industry, as the current figures in *Fortune* show, beyond its accomplishments in any other American industry. But unionization as the guardian of seniority is in some significant ways the despair of bright young men. On the other hand, the "security" of the older worker is in many ways very unattractive. The educational system of our society, too, has been so revamped that technical schools and the like practically dispense with "on the job" training and promotions once made from the ranks are ruled out as jobs, "positions" are now filled by the new class of blue-collar workers.

Probably the most significant indication of a worker's satisfaction with his lot is to be found in his dreams for his son's future. Do the automotive workers dream of their sons replacing them in the great establishments of this industry? Chinoy finds that they do not. Several of the younger respondents ruefully reported that their fathers had urged them to stay in school rather than heed the lure of the big wage when high school was finished or they had achieved employment age. Similarly older workers, fathers of children, do not envision the plant as the future for their sons.

One very illuminating feature of this study is its revelation of the complex structure of this industry and the numerous classifications and subdivisions of employment within it. The study points up also the socializing benefits of unionism as exemplified in the growing tendency to appreciate advantages for the *whole* group and to de-emphasize in some measure the more selfish individualism of the earlier and cruder American dream.

The interviews were made informally in many different situations; some information was achieved through participant observation until the author was spotted as a "Professor". There is accordingly no formal questionnaire, tables of answers, or the like. The account is narrative in form and very interesting reading. In his succinct "Introduction" of just ten pages, David Riesman confesses his preference for *density* rather than "ease of reading" (p. xii), but I would venture to guess that the author's treatment is adequate and satisfying for most readers and for all but very highly specialized scholarship.

SISTER MARY LIGUORI, B.V.M.

Mundelein College, Chicago 40, Ill.

*The Impact of Strikes, Their Economic and Social Costs.* By Neil W. Chamberlain and Jane M. Schilling. New York: Harper and Brothers, 1954. Pp. viii+257. \$4.00.

Public antipathy to a work stoppage is closely correlated with the real costs which it imposes on the public. This hypothesis led the authors to devise a rating method for any strike.

This index is outlined in chapters two and three and then is applied to strikes in three major industries: coal, railroads, and steel. The data taken mostly from the *New York Times* are admittedly incomplete and imprecise.

The analysis is designed to be "an exhaustive examination of the impact of strikes on their publics" (p. 6). Today no index measures a strike's influence on the struck unit, direct and indirect producers, household consumers, suppliers and non-party members. The ingenuity of the measure's categories—the culture, production, market necessity, stock effect, substitutability, etc. — manifests remarkable depth that exceeds any current index. Yet its ambition is probably its greatest failing.

The mathematical and even logical difficulties of accounting for all of the effects of a stoppage are insuperable. Any index must have criteria of applicability, validity, and reliability. Yet with current data the producer's recoverability of losses by greater post-strike effort, the striker's employment elsewhere during the stoppage, declining marginal utility of a good, the cross-elasticity of demand for a substitute product can only be guessed. The error becomes cumulative. Although the authors admit defects, they insist on the broader index closer to the real impact of strikes. This book gives greater insight into such impact than most of the descriptive, monistic, or segmental analyses currently available.

DONALD N. BARRETT

*LaSalle College, Philadelphia 41, Pa.*

*The Nihilism of John Dewey.* By Paul K. Crosser. New York: Philosophical Library, 1955. Pp. xi+238. \$3.75.

The author of this perfectly frank book but trenchantly critical analysis of selections from three of Dewey's important works conceived the idea to write this book in the course of conversations which he had with Dr. Robert M. MacIver and Dr. Joseph Lauwerys.

In Part A, Crosser makes a thorough and skillful analysis of four chapters of Dewey's *Logic, the Theory of Inquiry*. He convincingly proves to his reader that in the field of science, Dewey wrought disastrous effects: (a) he dissolved the subject matter of natural science by the deconceptualization of the organism and environment; (b) he disassembled the contents of the social sciences by eliminating all cognitive differentiation between the social and the non-social; and (c) he degraded knowledge by making reasoning ineffective. In Part B, the author refutes the first three chapters of *Art as Experience*, Dewey's most systematic work on art, wherein the latter deintellectualizes the arts by making them a non-reflective "personal enjoyment" and afterwards proceeds to deny any conception and perception of the sense of beauty. Part C is an interpretation of Dewey's most rounded work on education, namely: *Experience and Education*. Here Crosser demonstrates that Dewey's educa-

tional principles not only discounted the value of systematic education and of past experiences in education, but also suspended learning and teaching. According to Dewey, any educational experience can be gained in the community; therefore, schools could be eliminated.

Dr. Crosser gives evidence of his analytic power and discriminating insight when he repudiates Dewey's philosophy to the realm of "extreme relativism," submerged as it is in "indistinctiveness and indefiniteness," and when he brings to the fore, for the sake of downright condemnation, Dewey's "propagation of nothingness," his negation of cognitive element in logic, and his use of psychology as a "disorienting device."

In agreement with Dr. MacIver, the reviewer believes that the appearance of such a critique is timely. The reading public should have been warned long ago of the dangers of Dewey's philosophy and its pernicious results. Educators will find Crosser's acute and merciless dissection of Dewey's works helpful in interpreting Dewey's materialistic philosophy.

SISTER MARE AGNES OF ROME, P.M.

Rivier College, Nashua, N.H.

*Cultural Anthropology.* By Melville J. Herskovitz. New York: Alfred A. Knopf, 1955. Pp. xiii+547+xxxiv. \$5.00.

After Herskovitz wrote his *Man and His Works*, we had a very comprehensive and able presentation of the field of cultural anthropology, designed of course for the classroom. The text under review is an abridged revision of the longer work, providing us with a somewhat more convenient teaching tool, especially for the undergraduate course in Social Anthropology.

There are really not very many good textbooks in the field as it seems that many of the experts were thinking either of general anthropology as such, or of some highly specialized aspect of the field. One remembers, perhaps with some nostalgia, the textbooks of Boas and Lowie. The Kroeber work is of course more up to date, although again very general and comprehensive. Now that social anthropology has become a full-blown field, good new texts are most welcome.

In Herskovitz, there is ample evidence of the author's experience in the field, both in terms of physical as well as cultural anthropology. One might say that the text is culture-oriented, but with ample consideration of such questions as race, physical type, and evolution. It is possible that some might feel the treatment of religion to be somewhat simplified, but when viewed as an aspect of culture, it is reasonably impartial. Although all of the book is well written and designed with great care, some chapters are more appealing than others, and are given sharper focus than one ordinarily finds in texts.

For those teachers who would like to give their students some appreciation of the possibilities of ethnographic field work, there is a stimulating chapter on the ethnographer's laboratory.

In the conclusion Herskovitz considers the role of anthropology in a world society, reminiscent of Kluckhohn's *Mirror for Man*. There is a good bibliography and a complete index. Both the true cover of the book and the paper jacket are in excellent taste and attractive. Throughout the book there are many pertinent illustrations and photographs. In its way one might say that this contribution is definitive in terms of the long writing experience of the author. If it lacks some of the glamour associated with earlier works, it is because the field of cultural anthropology has been given intellectual support by a stream of brilliant predecessors; Herskovitz would be the first to pay tribute to his own teachers.

Anthropology today, as more than one writer has put it, stands at a crossroads. The long trek from a recounting of the interesting customs of isolated peoples to the systematic analysis of the role of culture in society is probably over. The new horizons are not so much exploratory as analytical. Many of the sacred tools are being questioned. Some are suggesting that the informants surrender to statistics. Others feel that the inclusion of psychiatry is necessary as the borders are extended into the realm of personality. These facts have been made clear in such works as *Anthropology Today* and *Appraisal of Anthropology Today*. This means that beginning textbooks must be comprehensive in scope, accurate in the presentation of data, while hopefully inspirational as well. One may expect that in the near future there will be an increase in the number of cultural anthropology texts. While these may bring rewards to their authors, this trend means the usual danger of repeating what has already been said, saying it with footnotes, and saying it with an eye to the market.

As Herskovitz' work shows, no amount of erudition and playing with words can take the place of the field work which is the anthropologist's life blood. Perhaps the best one might say about this book is that in attempting to cover the whole field, it incorporates some of the best thinking of the past with the accuracy of current scientific capability. If it has a defect, it is not so much that many ideas might have been presented differently, but rather that so many facets of the subject must necessarily be covered in the first year. This means an occasional dryness; a seeming to strain after the facts, and perhaps not sufficient elaboration in some of the more speculative areas as in the case of religion and psychology. It is good that Dr. Herskovitz has left us with this strictly classroom tool and perhaps he has laid the ground work for various approaches to the ideal textbook in cultural anthropology which must include something of the physical, although of course concentrating on the social. As some of the masters pass away (such as Pere Teilhard recently), we can think of people like Herskovitz bridging the great traditions of the past with the anthropological horizons of the morrow.

ALLEN SPITZER

*Saint Louis University, Saint Louis 3, Mo.*

*Tobati: Paraguayan Town.* By Elman R. Service and Helen S. Service. Chicago: University of Chicago Press, 1954. Pp. xxix+337. \$7.00.

Historians and anthropologists have customarily dichotomized Latin America into Hispanic and Indian cultures. This preconception does not seem to apply to Paraguay. Although Asunción, the capital city, might well be taken to represent an Hispanic way of life, it would be incorrect to subsume all of the people in the country who lack upper-class culture as "Indian."

The Services divide Paraguay into four main culture areas: the real uncivilized Indian of the Chaca region, recent European immigrants in Eastern Paraguay, the southern pampas with the huge cattle ranches, and the nuclear Paraguayans, the Guaraní-speaking Indians of the upper Paraguay river. Tobati is a typical town of this "qualitatively distinctive subculture," a low class Spanish culture. It is a variant of Spanish colonial culture and not a Spanish-Indian mixture as the travelogues would have it. Despite the retention of the native Guaraní language and the racially mixed (Spanish-Indian) population one does not find many Indian traits. The authors endeavor to trace this surprising phenomenon back to a diffused Spanish *peasant* culture of colonial times.

In this otherwise excellent work on acculturation there are many statements concerning the Catholic Church which are either untrue or distorted, such as the accusation that the Church is anti-semitic in its teaching because in the popular *Via Crucis* procession the "Jews are excoriated for nailing Christ to the Cross," and Judas is burnt in effigy.

SYLVESTER A. SIEBER, S.V.D.

*Loyola University, Chicago 11, Ill.*

*The Tree of Culture.* By Ralph Linton. New York: Alfred A. Knopf, Inc., 1955. Pp. xiv+692. \$5.75.

To those of us who are teaching cultural anthropology and always seeking to improve our courses this book will be invaluable. It is based upon a two-semester course in the field given by the late Dr. Linton and nearly completed at the time of his death.

The book first considers the general development and directional trends of culture which the author compares to the growth of the banyan tree. The second half deals with the cultures of specific areas: Southwest Asia, Southeast Asia, the Mediterranean, Africa, and the Orient. Each section is logically developed, interestingly written and comprehensive. Any one might be considered separately without sacrificing the whole. Because all aspects of the culture are seen in the setting in which they are found they become meaningful and alive. A critical reservation should be registered concerning non-anthropological comments and interpretations found here and there throughout the book, e.g., the Christian concept of the devil was

borrowed from the Persian idea of Orimon, the God of Darkness.

The concluding chapter of the book is a reprint of the final lecture Dr. Linton gave in the course and which well summarizes his whole approach to it. Some interesting and novel remarks on the rapid changes in culture that are taking place are included. These vary from observations on the shift in values in the western world—where the dollar of today is buying 33 cents cents of what it did in 1938—to the author's proposal of devices "usually not greeted with enthusiasm by the people who make the most noise about the good old American pattern" (p. 671) to stem the tide toward lessened social mobility.

Sociologists and historians as well as anthropologists will welcome this volume.

MARGARET M. BEDARD

*College of New Rochelle, New Rochelle, N.Y.*

*American Indian and White Children.* By Robert S. Havighurst and Bernice L. Neugarten. Chicago: The University of Chicago Press, 1955. Pp. v+335. \$5.00.

Research for this study of the psychological attitudes among children of six American Indian tribes as compared with children from a typical white midwestern community was begun in 1941. A committee of social scientists from the University of Chicago, representing the fields of psychology, sociology, anthropology, and education, in cooperation with a group of teachers, nurses, and administrators from the United States Indian Service, sought to determine the comparative moral and emotional development of children from these related and wholly divergent cultures.

One thousand Indian children and seven hundred white children were administered a series of socio-psychological tests aimed at providing answers to such questions as "What are the sources of reward and punishment in the life of children from each of these cultures?" "How do the child's ideas of right and wrong develop?" "What attitude does the child develop toward other people?" "What constitute the child's principal emotional experiences?"

Havighurst and Neugarten have done a carefully detailed, statistical analysis of the voluminous data including some 64 tables of comparisons on the emotional reactions, not only of Indian and white children, but also of New Zealand and American children. The results are interesting, but many of the interpretations, especially on the emotional response and moral judgement tests, may be challenged. However, they will very likely serve as a basis for further interviewing and testing techniques and for further research into the effects of differing cultures on children.

SISTER M. PAULETTE ULTON, S.S.J.

*Nazareth College, Rochester 18, N.Y.*



*The Health of Regionville.* By Earl L. Koos. New York: Columbia University Press, 1954. Pp. xiv+177. \$3.25.

Social science has made an excellent contribution to the understanding of popular attitudes towards basic health problems in this study of the gap between medical science and widespread acceptance. The simplicity, clarity, and precision in the descriptive presentation of methodology and data analysis in this primary research study make it appealing to a wide range of persons interested in the social aspects of illness and health, — the social scientist, the welfare worker, the medical practitioner and administrator, and the community leaders both lay and professional.

In a New York state community representative of the American culture pattern five hundred families were divided into three socio-economic classes, and sixteen special focus interviews were conducted with these families over a four-year period to determine their attitudes and behavior relative to illness. Tabulations or responses indicate a wide variety of attitudes ranging from the acceptance of suffering as more or less normal to prompt recognition and reaction to symptoms and to appreciation of prevention programs.

Several questions are posed and others are stimulated in the analysis, but one that will require further research is whether or not there is any normal reaction to symptoms of illness. Stated assumptions would have provided some basis for evaluation but the survey is descriptive and analytical rather than evaluative in this respect. At times the psychoneurotic patient seems to be rather brusquely treated although the references are adequate to stimulate recognition of the problem of better understanding. One somewhat unfortunate reference to the health of an interviewee as "that of an extremely healthy ox" would seem to depart from the scientific approach, but there is no evidence that this is more than a parenthetical insert. The liberal use of quotations adds both color and meaning to the study of attitudes and values.

The book should be on the required list of every student of social research.

JOSEPH W. MCGEE

*Marquette University, Milwaukee 3, Wis.*



## SHORT NOTICES

*Social Work Practice in Community Organization.* By Helen D. Green. New York: Whiteside, Inc., and William Morrow and Company, 1954. Pp. ix+253. \$4.00.

Social workers are beginning to realize that the "social" in social work needs more than lip service. This book reflects that realization. It deals with "social intergroup work" a process in community organization which seeks to effect adjustmental relations between groups in terms of social objectives selected and carried out by the groups involved. The author has illustrated the social intergroup work process on the neighborhood level, in a group work setting, and among teen-age groups. The illustrations show how social workers can help groups achieve goals. There is a good discussion of the administrative process in social work and an interesting discussion of the sociometry of a neighborhood council. These contribute to a book which social workers will find useful, but by no means is this the definitive analysis of community organization methods claimed on the book's jacket. Rather it is what Dean W. I. Newstetter's foreword calls an initial attempt at the definition of a process.

Although this process is a rather new concept in social work, it is not new in sociology and social psychology. The study of bureaucratic organization, the analysis of the dynamics of small groups, and work in industrial sociology have produced relevant data about intergroup processes that are more basic and probably more pertinent to social work practice than the material in this book. Unfortunately, references to such material are conspicuous by their absence. They should not be missing. Hopefully, social work will turn selectively and critically to the social sciences for materials and insights which can facilitate its work, in case work and group work as well as in community organization.

CHARLES T. O'REILLY

*Rutgers University, Newark 2, N. J.*

*Education for Later Maturity.* A Handbook. Compiled by Dr. Wilma S. Donahue. New York: Whiteside, Inc. and William Morrow & Company, Inc., 1955. Pp. xiii+338. \$4.50.

Published under the auspices of the Adult Education Association of the United States, this "handbook" has as its major purpose, the compilation of information about the many programs in various sections of the nation which aim at preparing adults to make the most of their later years.

It is another worthwhile contribution to the ever-burgeoning literature concerned with our top-heavy population's later years. Its contributors include many familiar names: Clark Tibbitts, Ethel Shanas, Jerome Kaplan, among many others.

Anthony Salamone, Director of the Adult Education Center of St. Louis University, contributed a section on educational programs for aging citizens in Catholic archdioceses. His revealing conclusion: "... there are as yet no programs among Catholic churches specifically designed for

Education for Maturity. However, some phases of education are being undertaken through social and recreational programs" (p. 221).

One of the greatest contributions made by this volume is that it gathers into one handy reference a great variety of practical information on educating older citizens for useful living. The chapter on Educational Programming (by schools, libraries, state, federal and community agencies, unions, business, and government) is of special practical interest and value.

Any person working with older people will find some value in this book, as will adult personnel and social scientists.

DONALD J. THORMAN

*Loyola University, Chicago 11, Ill.*

*Educational Sociology.* By Harold R. Bottrell. Harrisburg: The Stackpole Co., 1954. Pp. xxv+473. \$5.25.

Its subtitle indicates that this work is designed to serve teachers and community workers as a resource book. Ernest O. Melby of New York University school of education says in his introduction that it is a textbook directed to the goal of a community "totally mobilized for education," where classroom study and community work are only facets of the wholeness of education.

Important to the author's platform are *involvement, participation, and deepened values*. This resource book offers much varied material for studying and understanding these important factors in the community.

Especially its longest section — Part VI, "Developing Special Competencies" — contains a store of valuable material. One item therein, however, a reprint from the *NEA Journal* of September 1951, stresses the presumption that almost any critic of U.S. public education is bound to be wrong and probably malicious. This notion is certainly biased and outdated, as today some of the severest critics are public educators. Such notions may crop up in any collection of source matter, but a thoughtful editor should point out in his comments the grave need for serious analysis of any unfounded views. There is in general an emphasis by Bottrell on *what and how*, with little attention given to the more important *why*. Even so, the excellent selections from *Adult Leadership* will serve as a stimulus to make up for some of this deficiency, together with the quotations from Poston.

Typographically, the volume could have had a more legible and pleasing layout. The subject index is remarkably brief (two pages).

RAYMOND BERNARD, S.J.

*Institute of Social Order, Saint Louis 8, Mo.*

*The American Legion and American Foreign Policy.* By Roscoe Baker. New York: Bookman Associates, 1954. Pp. 329. \$4.75.

Dr. Baker has not been concerned with either attacking or defending the American Legion, but with appraising the effectiveness of the Legion as a pressure group in the area of foreign policy. The Legion has mustered pressure from the memberships of its posts in order to influence Congress in the making of laws and the executive branch in the taking of administrative actions in favor of a type of Americanism that is noticeably emotional in content. Sentimental patriotism and fear of Russian

Communism have been major elements in this content. The tone of such emotion, however, has been definitely defensive rather than chauvinistic.

This emotion remained stable while Legion foreign policy shifted from isolationism to internationalism on the eve of World War II. Internationalism was viewed as a better defense. This emotion remains stable now as the Legion pulls back from some internationalist positions. In other words, Legion policy changes in order to be consistent.

Despite its capable legislative representative, Col. John Thomas Taylor, and despite its close connection with veterans serving in the House and Senate, Legion policy has met with failures and partial successes as well as highly clear successes. Laws reflect many pressures other than those of the Legion. The book is informationally sound. Documents from 1919 through 1954 have been cited. It is, nevertheless, Baker's insight into the leadership and followership of the Legion that gives the book its distinctiveness.

JAMES EDWARD MCKEOWN

*DePaul University, Chicago 1, Ill.*

*Love and Violence.* Edited by P. Bruno de Jesus-Marie, O.D.C. New York: Sheed and Ward, 1954. Pp. ix+260. \$4.00.

Mankind is still afflicted by the hostile forces of fear and suffering fed by the news of war on distant fronts and its threat to our homeland.

*Love and Violence* is a realistic yet spiritual approach to the old sociological problem of conflict. The book points out salient features in a literary scholarly manner.

Although not strictly sociological, it has significance for sociology students as a reference. They will profit particularly from the chapters on war and love, sympathy and aggressiveness, and ambivalence.

Attractive in format with pleasing illustrations from great artists, the book includes chapters on the conflict between love and violence. From spiritual writings and secular works the various contributors draw primary source material for their observations. Many valuable references and quotations appear in the footnotes.

Everyone will find here material to help in teaching and interpretation, and in daily interaction with others.

MARGARET MARY TOOLE

*Lenox, Mass.*

*Lend Me Your Hands.* By Bernard F. Meyer, M.M. Chicago: Fides Publishers, 1955. Pp. xii+235. \$3.50.

Two themes recur in this new book wherein Father Meyer seeks to mobilize the organized ardor of priest, trained leaders, and a dynamic Catholic people for the world's conversion. The first states:

Catholicism looses its hold on souls in the measure that it ceases to present as an urgent task, to be accomplished as soon as possible, the unity of all men within a single religion" (p. 1).

The second quotes from the Curé of Ars: "The world belongs to him who loves it most *and shows that love*" (p. 50; italics ours). Too long has the Communist *Amor* been more in evidence than the Christian *Agape*.

With a wisdom ripened in Chinese missions and in a Hong Kong concentration camp the author blends scientific sociology with Pauline charity, to devise the means of revitalizing the spiritual proletariat breeding a climate hostile to converts in our parishes. He envisages Christ speaking to every Catholic: "I want to meet that neighbor of yours, that man who works at your bench, that person in your office, that boy or girl in your 'crowd.' Will you introduce Me?" (p. 51). If you refuse, living your Christian life as though it were a purely private and personal affair, you will frustrate the divine community that dwells within you (p. 232).

*Lend Me Your Hands* tells every member of every team of the familiar categories of Catholic Action how to perform that introduction. You will want to read it over and over again, that you may introduce Him compellingly and graciously.

M. M. ST. MICHAEL, O.S.U.

*Ursuline College of Arts, Brescia Hall, London, Ont., Canada*

*The Theology of the Apostolate.* By Leon Joseph Suenens. Westminster, Md.: The Newman Press, 1954. Pp. xviii+159. \$1.75.

Taking the Promise of the Legion of Mary as a framework, the Bishop of Malines has developed a spiritual commentary which not only shows forth the spirit that should animate every Legionary but also the devotion to Mary that should characterize everyone — and he means everyone — engaged in the apostolate.

The fallacy that personal sanctification fulfills the obligation of the Christian is neatly exposed. Good example is not enough, either; renewal of the social order is of the essence of Christianity. As the author says: "It is not time for half-measures, for hollow arguments or easy slogans; it is the time for heroic action, supreme witness."

Supreme witness! That is the key to this volume which, while not strictly sociological, is nevertheless indispensable to those engaged in social action.

*Re-Educating the Delinquent.* By S. R. Slavson. New York: Harper and Brothers, 1954. Pp. xvi+251. \$3.75.

Professional workers interested in juvenile delinquents are currently taking a long look down at institutions. During the 1930's and 1940's the enthusiasm for foster-home treatment outmoded institutional re-education. But after the first flush of rapture had passed it became evident that the enthusiasm had been out of proportion to the results. Institutions not only returned to style; they returned with a determination to be stylish. Most of them repudiated their authoritarian set-ups. This book describes the transition of Hawthorne-Cedar Knolls, a coeducational school for the rehabilitation of juvenile delinquents, from a repressive institution to a therapeutic treatment center.

Occasional philosophical contradictions occur throughout the book. For instance, Mr. Slavson holds punishment to be an unnecessary device. He considers his delinquents, in the main, to have been emotionally deprived and rejected children. Yet he does not hesitate to hold over these emotionally unstable and sensitive adolescents the threats of transfer to

a "custodial" institution should they refuse to fall in line with Hawthorne-Cedar Knolls' disciplinary regulations, even encouraging groups of delinquents themselves to threaten a truculent companion with transfer from their group and School. This subtle psychological threat of rejection could constitute, in reality, a more repressive and painful disciplinary technique than actual physical punishment.

SR. M. DOMINIC, R.G.S.

*Home of the Good Shepherd, Seattle 3, Wash.*

*American Heroes: Myth and Reality.* By Marshall W. Fishwick. Washington: Public Affairs Press, 1954. Pp. ix+242. \$3.75.

If you are a sociologist looking for some relief from statistics, here is a book you can enjoy. Writing in a rich style, Professor Fishwick does more than catalogue our country's heroes and analyze a few favorites. He goes behind the scenes to turn the spotlight on the "hero-makers," as he calls them, and the processes by which they have fashioned their idols.

One may be jarred a bit to find George Washington and Daniel Boone lumped with Paul Bunyan and Mickey Mouse in the single category of "hero," but there is a sense in which it is correct to do so: to each are attributed wonderful deeds. Yet, the author nowhere admits that he applies the term "hero" analogously to his subjects — who, in the last analysis, are more diverse than they are alike.

Our author is not, and declines to be regarded as, a debunker. Still, he scarcely hides his sophistication in such lines as "Gods always help heroes," applied to Babe Ruth's remark that "God was with me, or I couldn't have done it" (p. 19).

Though no positive, religious convictions are revealed by the author, his book has what it takes to profit, stimulate, and entertain.

PAUL BESANCENEY, S.J.

*West Baden College, West Baden, Ind.*

*The University Teaching of Social Sciences — Sociology, Social Psychology, and Anthropology.* By Pierre de Bie et al. (Unesco). New York: Columbia University Press, 1954. Pp. 252. \$1.75.

Comparison of the teaching of social sciences in various countries indicates that the United States, Great Britain, and Sweden are the leaders in methodology, research, and numbers of students enrolled. Special chapters are devoted to the place of anthropology and social psychology in the social sciences. The publication concludes with summaries of the teaching of the three subjects in Germany, Australia, Egypt, United States, France, Great Britain, India, Mexico, Poland, and Sweden.

*Gateway to the Social Sciences.* Edited by Arthur W. Thompson. New York: Henry Holt and Co., 1955. Pp. viii+374. \$2.90.

Many prominent people have contributed to this book of readings including Clyde Kluckhohn, Ruth Benedict, George Murdock, Carroll Daugherty, Paul Meadows, Robert MacIver, Carl C. Taylor, Warren S. Thompson, Raymond Moley, Sumner Slichter, and Ralph Linton.

Without trying to integrate with any particular textbook, the editor hoped to serve all by his sectional divisions: the social sciences, an-

thropology, economics, social institutions, political institutions, interdependence of institutions, institutions in transition, institutions and the individual, world institutions. The result is a high level book of readings which will be extremely helpful to both student and instructor.

*Management of Addictions.* Edited by Edward Podolsky. New York: Philosophical Library, 1955. Pp. xvii+413. \$7.50.

A great deal of information about alcoholic and drug addiction is gathered within the pages of this book. Much of it is of a technical nature, of interest only to physicians, but there are sections which will interest the sociologist as well. A symposium is always difficult to integrate; this volume is no exception. However, the authors, mostly doctors, seem well qualified for their contributions and the whole is a useful reference for detailed information on many aspects of the subject.

*Crucial Issues in Education.* Edited by Henry Ehlers. New York: Henry Holt and Co., 1955. Pp. x+277. \$2.25.

Freedom for teachers, freedom for learners, religion and public education, racial segregation in education, and classroom methods and materials are the five issues selected by the author for his anthology.

Throughout, there is evidence of a spirit of fairness to present all sides of these burning issues and a recognition of the legal framework in the quoting of Supreme Court decisions such as those on school buses, released time, and segregation in the public schools.

Father Victor White has a section on religious tolerance, Jacques Maritain is quoted on pluralism, and Francis M. Crowley gives the Catholic approach to religion in education.

The author believes that education involves sound thinking on issues such as these: "the human mind is like a parachute — useless until open." May his work open many minds so that sound thinking may lead us to sound solutions.

## PERIODICAL REVIEWS

GORDON C. ZAHN, *Editor*  
LOYOLA UNIVERSITY, CHICAGO 11, ILLINOIS

"Seventy Years of Service — The Story of BLS," *Monthly Labor Review*, LXXVIII (1): 2-50. January 1955.

At a time when the term "government bureaucracy" has taken on unfavorable value connotations almost equivalent to the worship of pagan idols or the introduction of obscene language into a polite social gathering, it is well to have this handy summary of some of the history and contributions made by one of these "monsters," the Bureau of Labor Statistics of the Department of Labor. Since its inception in 1885 under its first Commissioner, Carroll Davidson Wright, the Bureau has performed many acts of service and lasting value to the American community in general — and to the social scientist in particular. The present note will be limited to a mere listing of some of the articles forming a special section of the Bureau's periodical. The major articles are the following: "Carroll D. Wright and His Influence on the BLS" (Wendell D. Macdonald); "An Evaluation of the Changing Character of the BLS Program" (Witt Bowden); "The Development of Index Numbers in the BLS" (Samuel Weiss); and "BLS Contributions to Statistical Work in Other Countries" (Stuart A. Rice and Laura Mae Webb). Lesser contributions deal with special evaluations of BLS. Isadore Lubin, a former Commissioner, provides "a review and some suggestions" of the BLS program. Labor appraisals of BLS functions in the field of collective bargaining and other aspects of its work and program are furnished by George Meany for the AFL and James B. Carey (CIO). Other articles deal with the special concerns of such groups as management, writers, private research agencies, academicians, and legislators. An interesting discussion of "The Limitations of Fact-finding in Collective Bargaining" is offered by John T. Dunlop of Harvard. Brief biographical sketches of the present and past Commissioners are included at the end of this special section.

Any school offering a sequence in the social sciences should make certain that this summary and review is available in its library.

Grosschmid, Geza B., "Pesch's Concept of the Living Wage in *Quadragesimo Anno*," *Review of Social Economy*, XII (2): 147-55. September 1954.

As a brief and concise statement (a) of Pesch's concept of the living wage and (b) a comparison of this concept with the teachings of Pius XI, this article should be a required reading for all students and teachers of Catholic social principles. Certainly "the living wage," its meaning and its relation to justice, is one of the more difficult points to grasp in the papal program for social reconstruction.

Among the subjects discussed and clarified by the author are: the nature of the labor contract; the personal and social aspects of labor; the application of principles of commutative justice and social justice to the issue; the considerations to be taken into account in determining the just wage; and the possible resolution of the dilemma which might face the



employer for whom the payment of such just wages would not be economically possible. The author's brief summary merits quotation:

Pesch's teaching on the family living wage may be summarized as follows. Human labor has not only the natural destiny to earn a living for the worker, but also the natural capacity to do so under normal moral and economic conditions. Since labor is an activity of the human working power with its natural purpose to support an average family, the average able-bodied worker is entitled to a family living wage. This living, saving wage is the very limit of the just wage which is due the worker, not only in social or distributive justice, but also the strictest or commutative justice. The principle of determining wages is to consider subsistence in accordance with performance.

The author concludes with some perceptive remarks about the application of these principles in our contemporary social and economic order. The article is strongly recommended to the student of papal social encyclicals as a useful companion piece to Father Kelley's treatment of the principle of subsidiarity in the March 1955 issue of *ACSR*.

Humphrey, N. D., "Ethnic Images and Stereotypes of Mexicans and Americans," *The American Journal of Economics and Sociology*, XIV (3): 305-13. April 1955.

The author first presents a description of the stereotype of Mexican peasants held by middle-class Americans and, having done this, seeks to demonstrate its divergence from reality by analyzing it in terms of actual observations of residents of a small Mexican community. A secondary feature of the article is the examination of the image held by the Mexican people of the American, and the author relates this image to the personality components of the Mexican developed in the earlier analysis. The article succeeds as an effort at descriptive analysis, but there are certain shortcomings which greatly reduce its value. First, there is virtually no empirical reference by which one may gauge the validity of any of the principal phases of this report. No source is given to support the rather extensively detailed content of the stereotype entertained by "the middle-class American who reflects on the matter," nor is there any clue as to the methods employed in developing the image of the American in the Mexican mind. In the absence of such essential background information, the conclusions must be regarded as little more than a logical exercise, however valuable the many suggestive insights provided therein may appear. To further limit the article's impact, there is a regrettable tendency toward reliance upon a highly specialized scholarly vocabulary. Although the presentation generally avoids the "jargon" level, it does seem that the author prefers the impressive and obscure term to the term of common reference whenever the choice is present.

These shortcomings aside, however, this article deserves consideration. The Mexican minority in the United States is of no small concern in the study of inter-group relations. Humphrey's analysis suggests some of the elements that must be taken into account in any attempt to understand or resolve actual or potential tensions involving this particular minority group.

Freudenthal, Kurt, "Our Culture: How to Integrate It Into That of Our Community," *Social Work Journal*, XXXVI (1): 11-13. January 1955.

White, R. Clyde, "Prestige of Social Work and the Social Worker," *ibid.*, 21-24, 33.

By the term, "our culture," Dr. Freudenthal is referring to the special "culture" of social work and its position in the general culture of the community. Whatever the merits or demerits of such limited usage of a critical term, his article is deserving of serious consideration in that he treats of the problems faced by the social worker in gaining and maintaining recognition as a professional equal to those of the professions engaged in the area of interpersonal relationships and therapy. The difficulties encountered in this search for status produce a sense of insecurity which is then manifested in various forms of defensiveness, compulsive attempts to define an exclusive area of professional competence, or in withdrawal. Freudenthal advances four basic questions as a framework for self-analysis preliminary to a purposeful attempt toward change in the social worker's professional position and its "culture." The first, concerning the ability of this professional group to interpret its services to others, brings a brief comparison to the public relations and prestige enjoyed by other professions in the United States and by the social work profession in other countries, such as England and Germany. Certain suggestions of improvements in this direction are implied in the author's treatment. Next he asks, are the principles on which the profession's services are based clearly formulated? The importance of this question is demonstrated, but the author provides no definite evaluation or solution. The ability of the profession to attract a sufficient supply of qualified personnel is the object of his third question, and a more extensive development of this aspect of the self-analysis program is given. Finally, consideration is directed to the question of the adequacy of the formal training provided the social worker recruit, particularly in those areas of responsibility involving counselling and psychotherapy.

White's article brings an earlier report on the prestige of social work to a more current development and analysis. The author obtained his data on the prestige of the profession from two sources: replies to questionnaires sent to former students at the School of Applied Social Sciences of Western Reserve University, and the rankings of 30 occupations by seniors in the 13 high schools of Greater Cleveland. The factual analysis of these data indicates that social work ranks lower in the occupational prestige scale than would appear consistent with the amount of training required for entry into the profession. The somewhat higher rankings indicated by female respondents is taken to reflect the continuing tendency to regard social work as essentially a woman's profession.

Students interested in the occupational application of sociology and its related fields will undoubtedly find both of these articles useful in their vocational planning.

Kaschmitter, William, M. M., "Japan's Food Problem . . . and a Proposed Solution," *Social Order*, V (3): 105-111. March 1955.

This issue of *Social Order* presents "Six Articles on Responsibility," all of which are deserving of the most serious attention. The subjects cov-

ered include such timely issues as right-to-work laws, the anarchy of tax-evading, and a note on the common good.

The article on Japan and its population problem was selected for review for two reasons. First, it provides a succinct and challenging summary of the demographic facts and provides impressive comparisons with the land distribution and food production "problems" of the United States. These facts and comparisons are in themselves quite enough to state the issue of inescapable world "responsibility" even without further elaboration by the author. He does, however, proceed to bring the matter into sharper focus by relating the various efforts being made by Japan to control an essentially uncontrollable situation. The recent turn to various attempts to "adjust" the birth rate through wider introduction and practice of artificial birth control are cited and, while the author wisely avoids any extended dissertation on moral principles, the "responsibility" implications of this trend — particularly to Catholics! — are not ignored.

Most of the foregoing is not new to the Catholic social scientist; however, the "proposed solution" is new and demonstrates a striking application of moral principles to the practical order. The limitations of any solutions resting upon increased productivity for Japan's present territory or upon permanent out-migration of its population excess are noted, and the grim prospect of another violent bid for the desperately needed territory is also discussed. Purchase of near-lying island territories is also rated as a possible solution, but it, too, would be limited both in probability and in the extent to which it would meet Japan's needs. Having thus evaluated the alternatives, the author proposes his plan whereby the nations of the world would cooperate in making uncultivated land areas (or land areas subject to production restrictions of an economic nature) available to Japan on a "concession" basis similar to that employed in the development of one nation's natural resources by another nation or its representatives. The feasibility of such a plan is evaluated in terms of possibility of acceptance and safeguards that would have to be included in the plan for the protection of the host nation.

\* \* \*

The April 1955 issue of *The Catholic Mind* publishes a brief address made by Pius XII to the Catholic delegates to the World Congress on Population, September 9, 1954. In part the Holy Father refers to the Holy See's concern over population problems and "their agonizing aspects" and refers to the documents concerning "family life, national economy, and the relationships between peoples, some of whom find themselves abundantly provided with wealth while others remain in tragic conditions." A paragraph with distinct implications for the article reviewed above states:

The Church has always understood how to place population problems in their true perspective: that of a moral, personal destiny, which, by means of courageous, even audacious, action in time, must find its fulfillment in the eternal possession of God.

The Kaschmitter proposal might well serve as a model of a "courageous, even audacious, action."

Another item of significance in this same issue of *The Catholic Mind*

is Msgr. Montini's letter written in behalf of the Holy Father and dealing with the subject, "Housing Problems."

\* \* \*

A concluding note: those readers of the *ACSR* not already acquainted with the new quarterly, *The Pope Speaks*, will do well to make sure that it is available to their students in all Catholic college or departmental libraries. The first year of publication ended with the Fourth Quarter, 1954, issue; but it is still possible to obtain back copies. The quarterly presents translations of the many public messages of the Holy Father, thus making available in a single convenient compilation important papal social teachings that might otherwise be overlooked. The closing issue of the introductory volume includes many titles of obvious relevance to the Catholic sociologist, including "The Doctor's Role in War and Peace," "The Criminologist and His Important Service to Society," "The International Labor Organization," "To a Group of Spanish Workers," and "The Duty and Honor of the Press."

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